

LIBRARY
Theological Seminary,

PRINCETON, N. J.

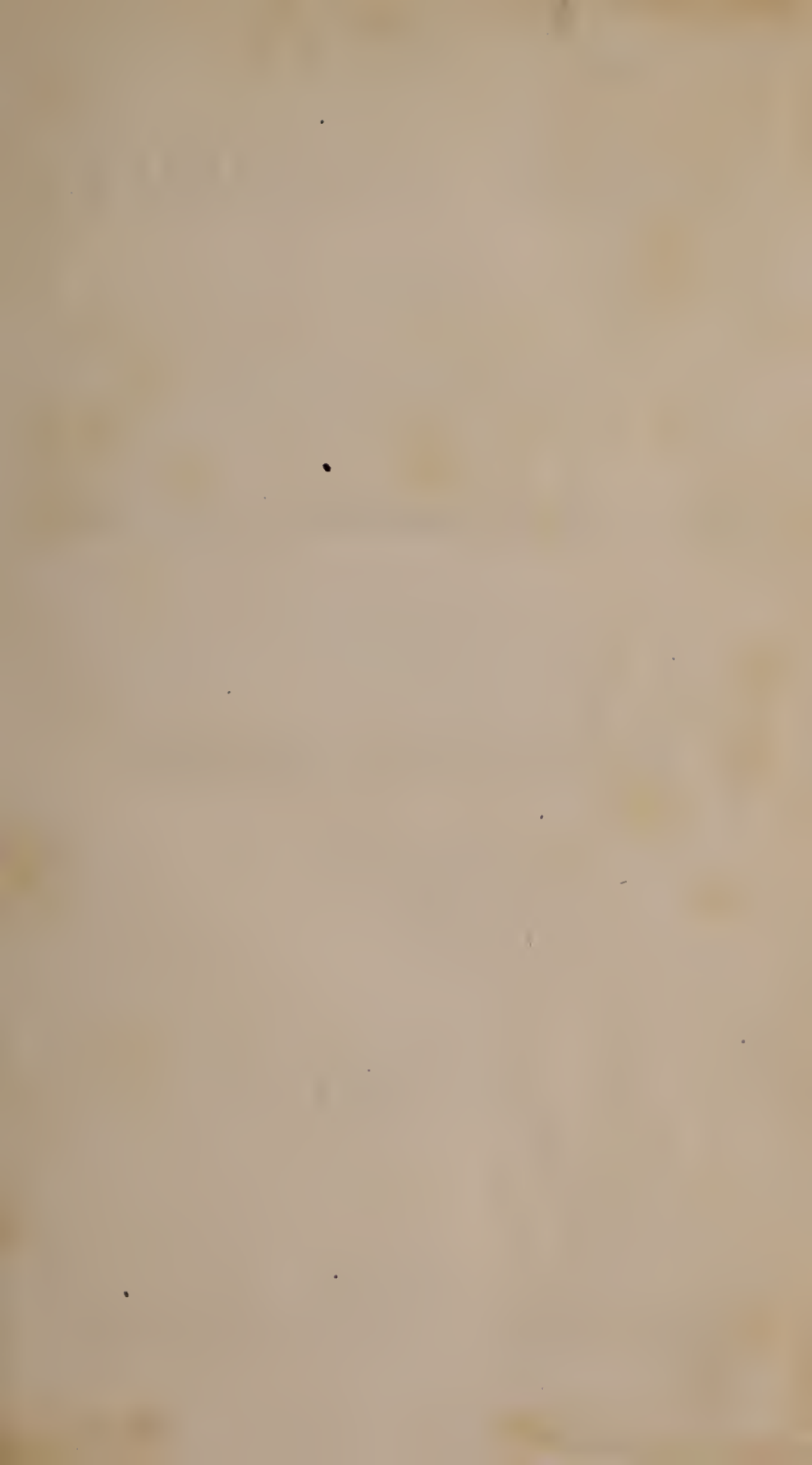
No. Case, D. 42 I
No. Shelf, Sec 1 7
No. Book, 3 No.

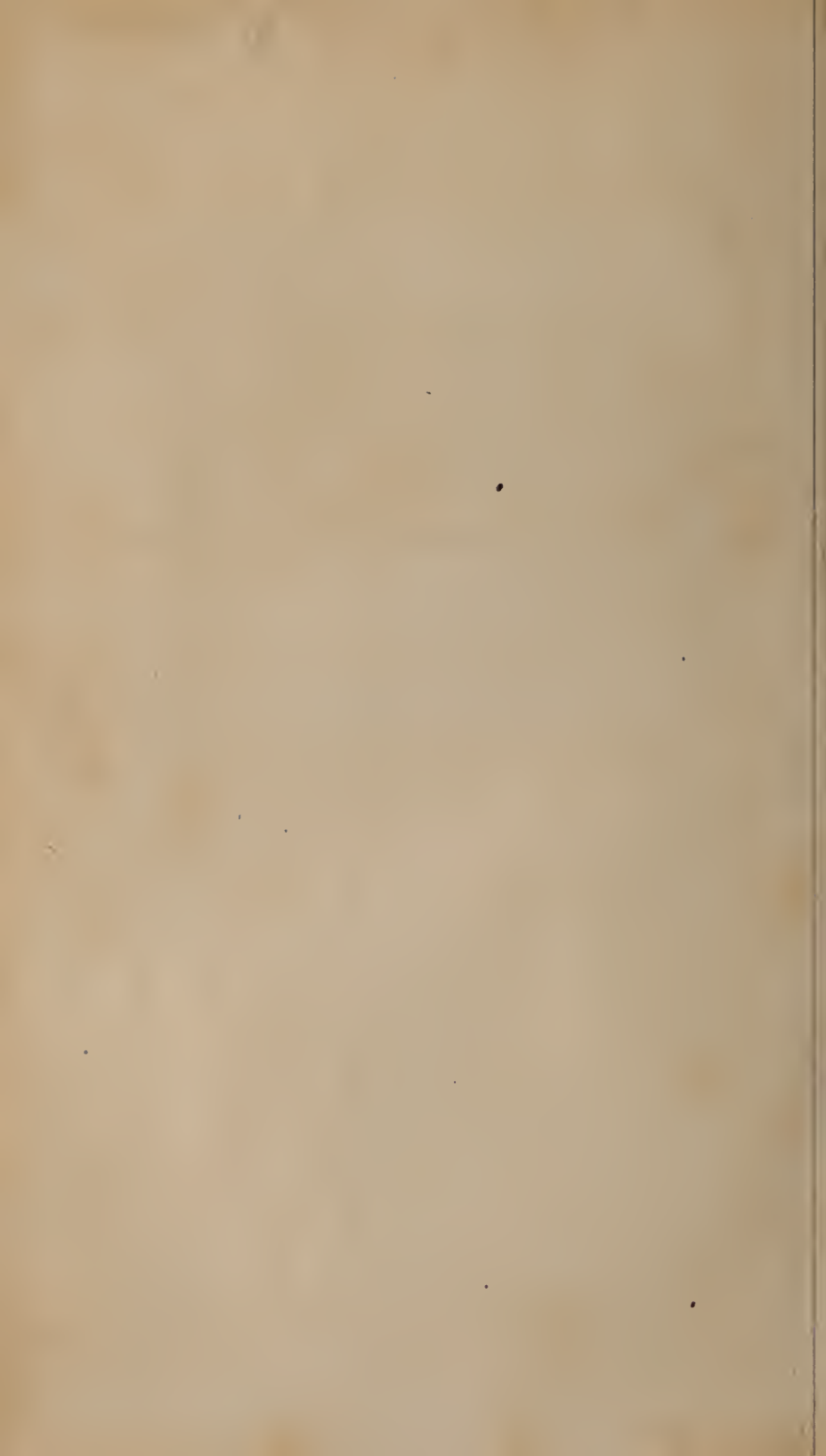
RESERVE
STORAGE

THEOLOGICAL SEMINARY.
Princeton, N. J.









✓
THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1855.

VOL. LI.

BOSTON:
PRESS OF T. R. MARVIN, 42 CONGRESS STREET.
1855.

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS ; and the
profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Abeih station, 5.
 Abenakis, mission to, 14.
 Adabazar—see Constantinople.
 Adgna—see Ainiab.
 Adrianople—see Constantinople.
 Ahmediuggur mission, 7, 29, 174-5, 206-10; 220, 341-6; annual survey, 7; converts, 7, 29; tours, 7; admissions to the church, 29, 174; annual report, 174; schools, 174; another church formed, 97-8, 175; native pastors ordained, 97-8, 175; out-stations, 175, 206-10; changes, 175; tour of Messrs. Ballantine and Barker, 206-10; Wadala, 209; baptism, 220; Lakhiram, death of, 344-6. See also Seroor.
 Aintab station, 4, 76-7, 200, 271, 371-2; annual survey, 4; theological school, 271; annual report, 271; new church at, 77, 188; Kilis, 76, 239, 272, 372; Adana, 273; Kessab, 76, 201, 238, 272; Antioch, 239, 272; Koordish movement, 200; persecution, 108, 251; annual report, 281-2; additions to the church, 189, 271, 372; movement among the Mohammedans, 371.
 Aleppo station, 5, 139; annual survey, 5; labors and results, 139; addition to the church, 139; schools, 140.
 American Board, survey of its missions, 1-14; meetings in behalf of, 221, 284; annual meeting of, 284, 289-311; finances, 284; next meeting, 310.
 Amoy mission, 9, 41-47, 186; 354-6; annual survey, 9; hearers, 9; preaching, 10, 355; additions to the church, 10, 186, 355; revival, 41, 354; converts, 41, 43, 186, 355; Peh-chinia, 43; Chioh-be, 45, 186, 355-6; letter from natives, 46; appeal for help, 356.
 Anderson, Rev. Dr., letters from, 65, 97, 257.
 Annual survey of missions, 1-14.
 Arabkir station, 4, 54-6, 74-6, 152, 203-5, 276; annual survey, 4; Margos, 54; Kevork, 74-5; Nicogos, 54, 74; Kuzel-bash, 55, 279; Protestant Koordish chief, 55; Moslem converts, 279; Visit to Diarbekir, 75; opposition, 152, 277; additions to the church, 152, 278; Egin, 204-5, 278; manufactures at, 277.
 Arcot mission, 8, 21; annual survey, 8; death of Mrs. Scudder, 21.
 Armenian mission, 4, 5, 14-16, 51-7, 74-81, 105-11, 124, 142-52, 178-82, 188-9, 200-206, 235-40, 251-2, 268-82, 330-40, 362, 371-2; annual survey, 4, 5; press, 4; schools, 4; church, 56, 105; signs of good, 78-9, 281; book distribution, 147; results of the year, 280; reinforcements needed, 280; new movement among the Armenians, 332; see also Aintab, Arabkir, Cesarea, Constantinople, Ezroom, Kharpoot, Marash, Marsovan, Smyrna, Tocat, Trehizond.
 Ascension Island—see Micronesia.
 Ascension Island, station at 10, 26-23, 129-32, 219, 225-32, 282; small pox, 10, 27, 129, 219, 227, 282; school, 27, 226; pupil stolen, 28; war, 28, 230; prospect, 131, 219, 282; house burned, 131; inoculation, 130, 228; arrival of Mr. and Mrs. Doane, 250.
 Assyrian mission, 6, 111-14, 153, 188, 206-7, 220, 233-4, 341-2, 361-2; annual survey, 6; intercourse with Mohammedans, 6; opposition, 113; annual report, 153; death of Dr. L. L. Bell, 188; annual meeting, 220; additions to the church, 220. See also Mosul and Diarbekir.
 Baptist Missionary Union, 241.
 Batticotta—see Ceylon.
 Bebek—see Constantinople.
 Beirut station, 5, 189, 312; additions to the church, 189; need of help, 312.
 Bennington—see Choctaws.
 B'hamdun, 5, 251, 284.
 Bhingar—see Ahmediuggur.
 Bibliographical notices, 57-8, 82-6, 368.
 Bombay mission, 7, 156, 175-8; annual survey, 7; signs of progress, 7; schools, 7; press, 7; death of Mr. Hume, 156, 175-8.
 Broosa—see Constantinople.
 Canton mission, 9, 22-3, 69-72, 116-18, 167-8, 232-3, 250, 283, 318, 346-8, 356-7; annual survey, 9; press, 9; insurgents, 9, 22, 116, 167, 233, 347; the war, 250, 283, 318, 347; annual report, 69; progress, 71; review of twenty-one years, 70-72; letter from Mr. Macy, 356; foreign intervention, 117-18; preaching and labor, 346, 356; visit to Fuh-shan, 233; census, 346; U. S. commissioner, 117; change in respect to foreigners, 318; Liang A-lah, death of, 250.
 Cesarea station, 4, 77-8, 149-51, 179-81, 236-7, 273, 331-5, 364; Hadjin, 78; visit to Evkera, 77; school, 237, 273; Dr. Jewett's visit, 149-51; additions to the church, 181, 273; favorable signs, 179, 237; inquiry, 180, 236; preaching, 180; burial of a Protestant, 331; annual report, 273; Yuzgat, 237, 334; Turkish women, 237; injustice of Turks, 335; Evrek, 364.
 Ceylon mission, 9, 48-52, 60, 168-71, 187, 219, 250-1, 283, 342-4; annual survey, 9; churches, 9, 284; schools, 9, 49, 50, 60, 187, 219; press, 9; temperance, 48; opposition, 49; annual meeting, 50; Native Evangelical Society, 48;

- notices of natives, 51, 284; additions to the church, 60-1. 220; marriages. 60; death of Mr. Poor, 163; cholera and small pox, 169, 187, 219, 251, 283; death of a Christian native, 170. 219; seminary, 187-8; Odooville boarding school, 343.
- Cherokees, mission to, 12, 189, 263-4, 350; annual survey, 12; schools, 12, 263-4; additions to the church, 12, 189, 350; press, 12, 264; annual report of, 263-4. 350; temperance, 350.
- Choctaws, mission to, 11, 12, 124, 154, 218, 250, 262-3; annual survey, 11-12; admissions to the church, 12, 154, 218, 250, 262; contributions. 12, 263; temperance law, 12; schools, 12, 263; church formed, 124; Lenox, 124, 154, 263; annual report of, 262-3.
- Constantinople station, 4, 14-16, 78-80, 109, 142-47, 268-70, 284; change of residence, 14; inquirers, 15, 16, 79; encouragement, 78-9; death of Mrs. Everett, 80-1, 269; death of Mr. Benjamin, 109, 142-7, 269; native labor, 147, 332; Broosa, 220, 270, 330-31; annual report, 268-70; Hass-keuy, 269; Pera, 269; Scutari, 269; revival in boarding school, 284; church at Broosa, 330; persecution at Demirdesh, 331; Nicomedia, 331; Adabazar, 331.
- Church Missionary Society, 213.
- Dakotas, mission to, 12, 125, 154, 264; annual survey, 12; changes, 12; church formed, 12; school, 12, 264; addition to the church, 125, 264; attendance, 154, 264; annual report, 264.
- Demirdesh—see Constantinople.
- Departure of missionaries, 29, 61, 157, 221, 284, 318, 350, 372.
- Diarbekir station, 6, 75, 206-7, 220, 233-4, 341-2; visit of Mr. Dunmore, 75; Pasha cured, 234; annual report of, 206; prospects, 234, 342; additions to the church, 220; Hainee, 341; dispensary, 234; Cutterbul, 342; Koords, 341.
- Divrik—see Kharpoont and Tocat.
- Dole, Rev. N., death of, 253.
- Donations, 29, 61, 91, 125, 157, 189, 221, 253, 285, 319, 350, 373.
- Dwight—see Cherokees.
- Egin—see Arabkir.
- Erzroom station, 4, 5, 181-2, 276, 313, 335-38, 362; quiet in the city, 181, 276; Moosh, work at, 182, 276; Khanoos, progress at, 182, 276; Mr. Richardson's impressions, 313; the war, 313-14, 337, 362; persecution, 335; cholera, 362.
- Fairfield—see Cherokees.
- Fuh-chau mission, 10, 23-26, 168, 232, 370; annual survey, 10, 168; preaching, 10, 168, 370; schools, 10, 370; press, 10; visit to T'oungloh city and the Rapids, 23-26; foreign trade, 232.
- Githoon mission, 2, 29, 33-38, 59, 99-104, 197-8, 220, 231, 325-7, 370; annual survey, 2; additions to the church, 2, 29, 37; visit to River Nazareth, 33-35; visit to a Pangwe town, 103; journals of Mr. Bushnell, 35-38, 99-104, 197-8; schools, 36, 59, 104, 284, 327, 370; war, 101-103, 197; novel interference, 103; marriage, 197; intemperance, 198; preaching, 220, 284, 327; death of Mrs. Pierce, 221; call for help, 325; religious interest, 370.
- Gawar station, 6, 17, 53, 124, 155, 318, 360-1; annual survey, 6; death of Mr. Crane, 17; death of his son, 18; opposition of the Bishop, 53; Deacon Tamo imprisoned, 53; the Pasha, 54; schools, 124, 155; preaching, 360; labors of native helpers, 361.
- Greece, mission to, 3, 81-2, 155; annual survey, 3; cholera, 81; death of Mr. King's daughter, 82.
- Hakodadi, description of, 86-8.
- Hainee—see Diarbekir.
- Hasbeiya station, 5, 136; annual report, 136; erection of a church, 137.
- Hass-keuy—see Constantinople.
- Ifumi—see Zulus.
- Inandi—see Zulus.
- Iroquois, the, book noticed, 368.
- Japan, 86-8.
- Jews, mission to, 3, 89-91, 140-2, 198-200, 252; annual survey, 3; translation of the Bible, 4; schools, 90, 140, 199, 252; interesting conversion, 89-90, 141, 200; Thessalonica, 91, 198; interest, 141, 199; Jewish book, 198; persecution, 252.
- Kessab—see Aintab.
- Khanoos—see Erzroom.
- Kharpoont, 75, 277, 279, 338-40; encouragement, 340; Ali Gako, 339-40; church formed at Divrik, 338; Chimishgezok, 339; a tried workman, 339.
- Killis—see Aintab.
- Kolapoor mission, 8, 173-4, 371; annual survey, 8; annual report, 173; preaching, 8, 173; schools, 8, 174; favor of the native government, 371.
- Koom Kapoo—see Constantinople.
- Lenox—see Choctaws.
- London Missionary Society, 215, 244.
- Madagascar, 121.
- Madras mission, 8, 22, 156, 187, 211; annual survey, 8; church, 8; schools, 8; press, 8; love feast, 22; death of Dr. Scudder, 156, 211; additions to the church, 187.
- Madura mission, 8, 59-60, 114-16, 123, 156, 171-3, 349, 357-9; annual survey, 8; village congregations, 8, 115, 124, 358-9; schools, 8, 172; churches, 8, 156, 172; additions to the churches, 60, 116, 123, 157, 349, 359; church formed, 156; annual report, 171-3; Native Evangelical Society, 172; Cumbum valley, 357-8.
- Mandahasalie, 358.
- Manepy—see Ceylon.
- Marash, 105, 201, 238, 251, 273, 281, 349; church formed, 105; preaching, 106, 282.
- Marsovan station, 4, 178, 275, 363-4; dishonest Protestants, 178; return of Mr. and Mrs. Bliss, 363; cholera, 364.
- Moosh—see Erzroom.
- Mosul station, 6, 111-14, 153, 188, 361-2; Koordish rebellion, 111; the Pope, 114; death of Dr. Lobdell, 188; cemetery, 112; progress, 154, 361-2; protestant not to be bought, 153; preaching to Moslems, 362.
- Micronesia mission, 10, 26-28, 89, 124, 129-32, 218, 225, 232, 250, 261, 282; annual survey, 10; see also Ascension Island, and Strong's Island.
- Natal district, 3.
- Nestorian mission, 6, 17-20, 52-4, 72-4, 124, 155, 314-18, 359-61, 371; annual survey, 6; revivals, 6; interest, 52; schools, 6, 124, 316, 371; persecutions, 18-20, 72-3; the war, 52; oppression, 52; seminaries, 73, 156; Dea. Yonan, 73, 360; opposition of the Persian government, 314-18, 360; communion season, 317; marriage of converts, 318, 371; labors of native assistants, 360; Priest Abraham, 360. And see Gawar.

Nicomedia—see Constantinople.
Niger river, exploration of, 120.

Ojibwas, mission to, 13, 118-20, 189, 265; annual survey, 13; temperance, 13, 120, 189, 265; treaty, 119; school, 119, 265; additions to, 189, 265.

Oroomiah—see Nestorian mission.

Paris Society of Evangelical Missions, 249.
Pera—see Constantinople.
Presbyterian Board of Missions, 216.

Rodosto—see Constantinople.

Sandwich Islands, 10, 11, 132-4, 165-7, 218, 240, 250, 321-25, 353-4; annual survey, 10; small pox, 11; churches, 11, 132, 322; converts, 11; contributions, 11, 132, 325; death of the king, 133, 321; influence of seamen, 165; anniversaries, 166; Romanism, 167; morals of the people, 322, 325; condition of the people, 166; arrival of missionaries, 218; wants of Kau, 240; death of Mrs. Conde, 250, 321; state of religion, 322; education, 323; twenty years' review by Mr. Coan, 323-25; death of Mr. Kinney, 354; reception of Mr. Shipman at Kau, 353-4.

Satara mission, 7, 8, 283; annual survey, 7; schools, 8; Mrs. Graves's school, 283.

Scotland, Church of, missions, 249.

Scotland, Free Church of, missions, 248.

Scutari—see Constantinople.

Senecas, mission to, 13, 125, 189, 265-7; annual survey, 13; revivals, 13, 125; schools, 13, 125, 266; progress, 13, 125, 267; press, 13; additions to the church, 189, 267; annual report, 265-7.

Seroor station, 7, 211; annual report, 211.

Shanghai mission, 10, 47-8, 61, 89, 211-13, 348-9; annual survey, 10; the war, 61, 89; tours by Mr. Aitchison, 211, 348-9; present state of affairs, 213.

Sidon station, 5, 135; opposition, 135; attendance of Moslems, 136; annual report, 135.

Sivas station, 4, 124, 149, 151, 203, 235, 273-4; description of Sivas, 149; encouragement at, 151, 203; state of things at, 235.

Smyraa (Armenian) station, 4, 56-7, 271, 365,

372; church at Thyatira, 56, 271, 365; Moslem favor, 366.

Strong's Island, station at, 10, 124, 218, 261; schools, 124; death of the King, 218; Captain Handy, 261.

Syrian mission, 5, 59, 104-5, 135-40, 189, 251, 284, 311, 367, 372; annual survey, 5; annual meeting, 251; schools, 5, 189, 367; press, 5; death of Mrs. Foot, 59; want of missionaries, 311; qualifications for the Arab field, 311; Ain Zehalta, 367, 372.

Thessalonica—see Jews.

Thompson, Rev. A. C., letters from, 161-5, 193-7. Tillipally—see Ceylon.

Tocat station, 4, 148-52, 188, 236, 274, 318, 332-34; Divrik, 338; Dr. Jewett's tour to Sivas and Cesarea, 148-51; theological students, 151, 236, 333; progress, 188, 236, 274, 318; annual report, 274; church, 275; conversion of a Vartabed, 333; Turkish soldiers, 333-4.

Trebizond station, 4, 109-10, 178-9, 275, 363; annual report, 275; church formed, 110; earnest inquirer, 110; seriousness, 179; the war, 179; a new opening, 363.

Tripoli station, 5, 59, 137-8; death of Mrs. Foot, 59; annual report, 104; first fruits, 137; persecution, 138.

Turkish Missions Aid Society, 182-6.

Tuscaroras, mission to, 13, 14, 91, 125, 154, 267-8; annual survey, 13; contributions, 13; church, 14, 154, 267; school, 13, 91, 267-8; temperance, 91; annual report, 267-8.

Umtwalumi—see Zulus.

United Presbyterian missions, 246.

Wudaley—see Ahmednuggur.

Yuzgat—see Cesarea.

Zulus, mission to, 3, 38, 40, 59, 134, 186, 251, 327-30; annual survey, 3; Umtwalumi, 38-9, 186; heathen perverseness, 39; woman's lot, 40; removal of the natives, 59; indifference to the gospel, 134, 251; intemperance, 135; religion of the Zulus, 327; Zulu beggar, 328; six months' mail, 329; appeal for missionaries, 329.

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

- | | | |
|---|---|--|
| Abbe, B. R., 284. | Bliss, Mrs., 4, 363. | Crane, Edwin H., 6, 17, 21, 53, 298. |
| Abbe, Mrs., 284. | Bliss, Isaac G., 4, 221, 294, 310. | Crane, Mrs., 6, 17. |
| Abraham, Andrew, 3. | Bliss, Mrs., 4. | Crane, Oliver, 4. |
| Abraham, Mrs., 3. | Blodgett, Henry, 10, 47, 89, 372. | Crane, Mrs., 4. |
| Adams, Mrs. Sarah C., 3. | Blodgett, Mrs., 372. | Cummings, Seneca, 10, 23, 163. |
| Adams, Henry M., 2. | Boing, E. L., 12, 262. | Cummings, Mrs., 10. |
| Agnew, Miss Eliza, 9, 258. | Boing, Mrs., 12. | |
| Aiken, Edward, 372. | Bond, Elias, 10. | |
| Aiken, Mrs., 372. | Bond, Mrs., 10. | |
| Aiken, Miss L. M., 11. | Bonney, Samuel W., 9, 22, 69, 294. | Dada, Miss H. A., 373. |
| Aitchison, Wm., 10, 47, 211, 348. | Bowen, George, 7, 99. | DeForest, H. A., 5, 294, 310. |
| Alexander, W. P., 11, 89. | Breath, Edward, 6, 18, 52, 155. | DeForest, Mrs., 5. |
| Alexander, Mrs., 11. | Breath, Mrs., 6. | Denny, Miss M. E., 12. |
| Allen, O. P., 372. | Brewster, Mrs. Mary G., 9, 69. | Doane, Edward T., 10, 89, 250. |
| Allen, Mrs., 372. | Bridgman, Elijah C., 9, 10, 61, 70. | Doane, Mrs., 10, 89, 250. |
| Andrews, C. B., 11, 241. | Bridgman, Mrs., 9, 10, 61. | Dodd, E. M., 3, 318. |
| Andrews, Mrs., 11. | Briggs, Miss Mary, 12. | Dodd, Mrs., 3. |
| Archer, E. A., 12. | Brown, Miss Lydia, 11. | Döhne, Jacob L., 3, 134. |
| Arms, Miss Maria P., 12. | Britto, Miss Cinderilla, 13. | Döhne, Mrs., 3. |
| | Burgess, Ebenezer, 7, 176, 221, 294. | Dole, Daniel, 11. |
| Backus, Miss Elizabeth, 12. | Burgess, Mrs., 176. | Dole, Mrs., 11. |
| Bailey, Edward, 11. | Burnell, Thomas S., 9, 50, 169, 219, 258. | Doolittle, Jus us, 10, 168. |
| Bailey, Mrs., 11. | Burnell, Mrs., 9. | Doolittle, Mrs., 10. |
| Baldwin, Caleb C., 10, 23, 163. | Bushnell, Albert, 2, 29, 35, 99, 197, 284, 325. | Doty, Elihu, 9, 41, 43, 186, 354. |
| Baldwin, Mrs., 10. | Bushnell, Mrs., 2, 104, 284. | Doty, Mrs., 9. |
| Baldwin, Dwight, 10. | Byington, Cyrus, 11, 262, 303. | Dunmore, G. W., 4, 6, 54, 74, 152, 206, 279, 338. |
| Baldwin, Mrs., 10. | Byington, Mrs., 11. | Dunmore, Mrs., 4, 6, 206, 338. |
| Baldwin, William O., 11, 29, 218. | | Dwight, H. G. O., 4, 14, 78, 109, 220, 331. |
| Ball, Dyer, 9, 69, 356. | | Dwight, Mrs., 4, 15. |
| Ball, Mrs., 9. | | |
| Ball, J. N., 4, 77, 150, 273, 318, 334. | Calhoun, S. H., 5, 312. | Eddy, William W., 5, 139, 251, 297. |
| Ball, Mrs., 4, 334. | Calhoun, Mrs., 5. | Eddy, Mrs., 5, 139. |
| Ballantine, H., 7, 29, 65, 97, 174, 175, 207, 220, 344. | Chamberlain, J. D., 11, 303. | Edwards, Miss Jerusha, 13. |
| Ballantine, Mrs., 7, 65, 174, 209. | Chamberlain, Mrs., 11. | Edwards, John, 11, 262, 303. |
| Barker, William P., 7, 65, 174, 175, 207, 220. | Chamberlain, Mrs. M. P., 11. | Edwards, Mrs., 11. |
| Barker, Mrs., 7, 209. | Chandler, J. E., 8. | Emerson, John S., 11. |
| Beebe, Albert G., 4, 105, 107, 201, 238, 251, 281, 349. | Chandler, Mrs., 8. | Emerson, Mrs., 11. |
| Beebe, Mrs., 4. | Cheney, Miss Sarah, 5. | Everett, Joel S., 4, 81, 110, 147. |
| Benjamin, Nathan, 4, 109, 142, 269. | Child, Miss P. G., 11. | Everett, Mrs., 4, 80, 269. |
| Benjamin, Mrs., 4, 143. | Clark, E. W., 11, 250. | |
| Bennet, Miss Hannah, 11. | Clark, Mrs., 11. | Fairbank, Samuel B., 7, 99. |
| Benton, W. A., 5, 251, 284, 312. | Clark, William, 4, 55, 152, 203, 276, 338. | Farnsworth, W. A., 4, 77, 78, 150, 179, 236, 273, 364. |
| Beuton, Mrs., 5. | Clark, Mrs., 4. | Farnsworth, Mrs., 4, 365. |
| Best, Jacob, 2, 59, 220. | Clark, Miss Harriet S., 13. | Farrar, Miss Cynthia, 7, 174. |
| Best, Mrs., 2. | Coan, G. W., 6, 52, 72, 314. | Fay, Miss Catharine, 12. |
| Bird, William, 5, 311. | Coan, Mrs., 6. | Fisk, Miss Fidelia, 6. |
| Bird, Mrs., 5. | Coan, Titus, 10, 165, 323, 354. | Foot, Horace, 5, 59, 104, 139, 294. |
| Bishop, Artemas, 11. | Coan, Mrs., 10. | Foot, Mrs., 5, 59, 104, 251. |
| Bishop, Mrs., 11. | Cochran, Joseph G., 6, 18, 52, 124. | Ford, J. Edwards, 5, 76, 139. |
| Bissell, Lemuel, 7, 99, 175, 211. | Cochran, Mrs., 6. | Ford, Mrs., 5. |
| Bissell, Mrs., 7. | Conde, Daniel T., 11, 250. | Ford, George, 8, 294. |
| Bliss, Asher B., 13, 125, 189, 266. | Conde, Mrs., 11, 250, 321. | Ford, Mrs., 8. |
| Bliss, Mrs., 13. | Copeland, C. C., 12, 154, 303. | Ford, Henry A., 2, 36, 38. |
| Bliss, Edwin E., 4, 363. | Copeland, Mrs., 12. | |
| | Copeland, H. K., 11, 303. | |
| | Copeland, Mrs., 11. | |
| | | Gaston, Miss C. A., 373. |

- Gleason, Anson, 13, 267.
 Gleason, Mrs., 13.
 Goodell, William, 4, 15, 80, 284
 Goodell, Mrs., 4.
 Goodell, Edwin, 4, 124, 151.
 Goodell, Mrs., 4.
 Goodell, Miss Isabella, 221.
 Goulding, Miss Harriet, 11.
 Graves, Mrs. M. L., 7, 283
 Green, Samuel F., 9, 168, 187.
 Grout, Aldin, 3, 186.
 Grout, Mrs., 3.
 Grout, Lewis, 3, 59.
 Grout, Mrs., 3.
 Gulick, L. H., 10, 26, 219, 225,
 250, 282.
 Gulick, Mrs., 10, 27, 226, 283.
 Gulick, Peter J., 11.
 Gulick, Mrs., 11.

 Hall, Benjamin F., 13.
 Hall, Mrs., 13.
 Hall, Miss Lois W., 12, 263.
 Hall, Sherman, 13, 118, 265.
 Hall, Mrs., 13.
 Hall, William, 13, 267.
 Hall, Mrs., 13.
 Hall, Miss Mary A., 13.
 Hamlin, C., 4, 269, 330.
 Hamlin, Mrs., 4.
 Hancock, Miss E. Y., 373.
 Harris, Miss M. A., 6, 18.
 Hartwell, Charles, 10, 168.
 Hartwell, Mrs., 10.
 Haskell, H. B., 372.
 Hastings, Eurotas P., 9, 61, 187.
 Hastings, Mrs., 9.
 Haynes, Miss Melvina, 4.
 Hazen, Allen, 7, 98, 175.
 Hazen, Mrs., 7.
 Herrick, James, 8, 156, 157, 161,
 162, 193, 194, 195, 196.
 Herrick, Mrs., 8, 162.
 Herrick, H. P., 2, 37, 99, 221,
 284, 325
 Herrick, Mrs., 2, 37.
 Hinsdale, Mrs. Sarah C., 4.
 Hitchcock, H. R., 11, 29, 218.
 Hitchcock, Mrs., 11, 29, 218.
 Hobbs, S. L., 12, 124, 154, 263,
 303.
 Hobbs, Mrs., 12.
 Hoisington, H. R., 9.
 Hoisington, Mrs., 9.
 Hotchkiss, E., 11.
 Hotchkiss, Mrs., 11.
 Hotchkiss, John J., 12.
 Howland, William W., 9, 250,
 259, 260.
 Howland, Mrs., 9.
 Hume, R. W., 7, 156, 175.
 Hume, Mrs., 7, 156, 176, 178.
 Hunt, P. R., 8.
 Hunt, Mrs., 8.
 Hurd, Isaac N., 8, 22.
 Hurd, Mrs., 8.
 Hurter, G. C., 5.
 Hurter, Mrs., 5.

 Ireland, W., 3.
 Ireland, Mrs., 3.

 Jewett, Fayette, 4, 124, 148, 188,
 235, 236.
 Jewett, Mrs., 4, 188
 Johnson, Edward, 11.
 Johnson, Mrs., 11.
 Johnson, Stephen, 10.
 Johnson, Mrs., 10.

 Johnston, T. P., 4.
 Johnston, Mrs., 4.
 Jorammon, John S., 372.
 Jorammon, Mrs., 372.

 Kent, Miss Mary, 13.
 Ker, Miss Sarah, 11.
 King, Jonas, 3, 81, 155, 269, 296.
 King, Mrs., 3
 Kingsbury, Cyrus, 11, 250, 263,
 303
 Kingsbury, Mrs., 11.
 Kinney, Henry, 11, 21, 240, 321,
 353.
 Kinney, Mrs., 11, 353-4.
 Knapp, George C., 372.
 Knapp, Mrs., 372.

 Ladd, Daniel, 4, 56, 270, 271,
 365.
 Ladd, Mrs., 4.
 Lansing, A. G., 12, 304.
 Lansing, Mrs., 12.
 Lathrop, Edwin, 373.
 Lathrop, Mrs., 373.
 Libby, Samuel T., 11.
 Lindley, Daniel, 3.
 Lindley, Mrs., 3.
 Little, Charles, 8, 156.
 Little, Mrs., 8.
 Lobdell, Henry, 6, 111, 153, 154,
 188, 297.
 Lobdell, Mrs., 6, 188, 362.
 Lord, Miss L. H., 12.
 Lord, Nathan L., 9, 187, 258.
 Lord, Mrs., 9.
 Lyman, D. B., 10.
 Lyman, Mrs., 10.
 Lyons, Lorenzo, 10, 132.
 Lyons, Mrs., 10.
 Lyons, J. L., 61, 251, 312, 367.
 Lyons, Mrs., 61, 367.

 Macy, William A., 9, 29, 346,
 356.
 Marsh, Samuel D., 3.
 Marsh, Mrs., 3
 Marsh, Dwight W., 6, 17, 114,
 153, 188, 220.
 Marsh, Mrs., 6, 188, 362.
 McCormick, Miss Harriet, 11.
 McKinney, Silas, 3.
 McKinney, Mrs., 3.
 McMillan, G. W., 8.
 McMillan, Mrs., 8.
 Meigs, B. C., 9, 49, 168, 258, 259,
 260, 283.
 Mellen, William, 3, 38.
 Mellen, Mrs., 3.
 Mills, Cyrus T., 9, 221, 294.
 Mills, Mrs., 9.
 Morgan, H. B., 3, 91, 140, 196,
 365, 367.
 Morgan, Mrs., 3, 91.
 Munger, S. B., 7, 174, 175, 283
 Munger, Mrs., 7.
 Muzzy, C. F., 8, 157.
 Muzzy, Mrs., 8.

 Noyes, Joseph T., 8, 60, 114,
 157, 357.
 Noyes, Mrs., 8.
 Nutting, G. B., 4, 188.
 Nutting, Mrs., 4.
 Nutting, David H., 6, 75, 206,
 235, 341.
 Nutting, Mrs., 6, 75, 206.

 Osunkhirhine, P. P., 14.

 Orr, James, 12.
 Orr, Mrs., 12.

 Paris, John D., 10, 240, 353.
 Paris, Mrs., 10.
 Parker, B. W., 11.
 Parker, Mrs., 11.
 Parsons, Justin W., 3, 89, 140,
 199, 252.
 Parsons, Mrs., 3, 141.
 Parsons, Benjamin, 4, 124, 151,
 203, 235, 273.
 Parsons, Mrs., 4, 124.
 Peabody, Josiah, 4, 181, 335, 362.
 Peabody, Mrs., 4, 362.
 Peck, Miss Abigail, 13.
 Peet, Lyman B., 10, 168, 232.
 Peet, Mrs., 10.
 Perkins, Justin, 6, 72, 124, 317.
 Perkins, Mrs., 6.
 Perkins, George A., 4, 105, 201,
 238, 281.
 Perkins, Mrs., 4.
 Pettibone, Ira F., 221.
 Pierce, E. J., 2, 221.
 Pierce, Mrs., 2, 29.
 Pierson, George, 10, 219, 261.
 Pierson, Mrs., 10, 29, 219, 261.
 Pierson, William E., 12, 21.
 Pixley, Stephen C., 372.
 Pixley, Mrs., 372.
 Plumer, Alexander R., 61.
 Plumer, Mrs., 61.
 Pogue, John F., 11.
 Pogue, Mrs., 11.
 Poor, Daniel, 9, 48, 50, 168, 170,
 219.
 Poor, Mrs., 9.
 Potter, Joshua, 13, 267.
 Potter, Mrs., 13.
 Potter, William S., 12.
 Powers, P. O., 4, 124, 178, 275,
 363.
 Powers, Mrs., 4, 275.
 Pratt, A. T., 4, 238.
 Pratt, Mrs., 4.
 Preston, Ira M., 2, 33.
 Preston, Mrs., 2.
 Pruden, Miss H. E., 11, 12.
 Pulsifer, Charles, 13, 118, 189,
 265.
 Pulsifer, Mrs., 13.

 Ranney, T. E., 12, 264, 350.
 Ranney, Mrs., 12, 264.
 Rendall, John, 8, 59, 123, 157,
 349.
 Rendall, Mrs., 8.
 Rhea, S. A., 6, 17, 53, 73, 124,
 155, 318, 360.
 Rhea, Mrs., 124.
 Rice, Miss Mary S., 6.
 Richardson, Sanford, 4, 313, 362.
 Richardson, Mrs., 4.
 Riggs, Elias, 4, 269.
 Riggs, Mrs., 4.
 Riggs, Stephen R., 12, 125, 154,
 264.
 Riggs, Mrs., 12.
 Rockwood, Gilbert, 13, 91, 125,
 154, 267.
 Rockwood, Mrs., 13.
 Rogers, Mrs. Mary W., 11.
 Rood, David, 3.
 Rood, Mrs., 3.
 Rowell, G. B., 11.
 Rowell, Mrs., 11.

 Sanders, M. D., 9, 50, 219.

- Sanders, Mrs., 9.
 Sawyer, Miss Frances W., 11.
 Schauffler, W. G., 3.
 Schauffler, Mrs. 3.
 Schermerhorn, Harvey R., 11.
 Schneider, B., 4, 76, 105, 200, 272, 282.
 Schneider, Mrs., 4.
 Schuder, H. M., 8.
 Scudder, Mrs. 8.
 Scudder, John, 8, 156, 168, 211.
 Scudder, Joseph, 8, 156, 211.
 Scudder, Mrs., 8.
 Scudder, William W., 8, 20.
 Scudder, Mrs., 20, 22.
 Scudder, E. C., 350.
 Scudder, Mrs., 350.
 Scudder, J. W., 350.
 Scudder, Mrs., 350.
 Scudder, Miss Louisa, 350.
 Shearer, Miss Jane, 13.
 Shelton, Charles S., 8.
 Shelton, Mrs., 8.
 Shipman, W. C., 10, 89, 353.
 Shipman, Mrs., 10, 89, 353.
 Smith, Mrs. Corinth J., 4.
 Smith, Eli, 5, 251, 312, 368.
 Smith, Mrs., 5.
 Smith, James W., 11.
 Smith, Mrs., 11.
 Smith, John C., 9, 50, 60, 219.
 Smith, Mrs., 9.
 Smith, Lowell, 11.
 Smith, Mrs., 11.
 Smith, Miss Olivia, 2.
 Smith, Miss Marcia M., 11.
 Snow, B. G., 10, 124, 218, 299.
 Snow, Mrs. 10.
 Spaulding, Levi, 9, 60, 258, 259, 283, 342.
 Spaulding, Mrs., 9, 258.
 Spooner, W. A., 157.
 Spooner, Mrs., 157.
 Spooner, Miss Abby, 13, 113.
 Stark, O. P., 11, 303.
 Stark, Mrs., 12, 21.
 Stephens, Miss Martha, 13.
 Stocking, W. R., 6.
 Stocking, Mrs., 6.
 Stoddard, David T., 6, 18, 52, 359.
 Stoddard, Mrs., 6, 18.
 Stone, Miss P. A., 13.
 Stone, Seth B., 3, 251.
 Stone, Mrs. 3.
 Sturges, Albert A., 10, 27, 28, 129, 229, 250, 283.
 Sturges, Mrs., 10, 28.
 Swain, Miss Jerusha E., 12.
 Talmage, J. V. N., 9, 41, 355.
 Talmage, Mrs., 9.
 Taylor, Horace S., 8, 162, 164, 173, 195, 196, 349, 358.
 Taylor, Mrs., 8.
 Teele, Edwin, 12.
 Teele, Mrs., 12.
 Thomson, W. M., 5, 135.
 Thomson, Mrs., 5.
 Thurston, Asa, 10.
 Thurston, Mrs., 10.
 Torrey, C. C., 262, 373.
 Torrey, Mrs., 373.
 Tracy, William, 8, 161, 162, 195, 196.
 Tracy, Mrs., 8.
 Tyler, Josiah, 3, 39, 327.
 Tyler, Mrs., 3.
 Van Dyck, C. V. A., 5, 135.
 Van Dyck, Mrs., 5.
 Van Lennep, Henry J., 4, 109, 124, 148, 188, 274, 332.
 Van Lennep, Mrs., 4, 124, 188.
 Vrooman, Daniel, 9, 22, 232, 318, 346.
 Vrooman, Mrs., 9, 69.
 Walker, Augustus, 6, 75, 206, 311.
 Walker, Mrs., 6, 75.
 Walker, William, 2, 29, 33, 59, 104, 221.
 Walker, Mrs., 2.
 Webb, Edward, 8.
 Webb, Mrs., 3.
 Wentz, H. A., 12.
 West, Miss M. A., 4, 269.
 Wetmore, Charles H., 10.
 Wetmore, Mrs., 10.
 Wheeler, Leonard H., 13, 118, 265.
 Wheeler, Mrs., 13.
 Whitcomb, Miss Mercy, 12.
 Whiting, G. B., 5, 138, 189, 312.
 Whiting, Mrs., 5.
 Whitney, Mrs. M. P., 11.
 Whittlesey, Eliphalet, 11.
 Whittlesey, Mrs., 11.
 Wilcox, Abner, 11.
 Wilcox, Mrs., 11.
 Wilder, H. A., 3, 38, 59.
 Wilder, Mrs., 3.
 Wilder, Royal G., 8, 68, 99, 173.
 Wilder, Mrs., 8.
 Wiley, Worcester, 12, 350.
 Wiley, Mrs., 12.
 Williams, S. W., 9, 69, 70, 86, 117, 167, 250, 283, 346.
 Williams, Mrs., 9, 112.
 Williams, W. F., 6, 153, 154, 188, 220.
 Williams, Mrs., 6, 153.
 Williamson, T. S., 12, 125, 154, 264.
 Williamson, Mrs., 12.
 Williamson, Miss Jane S., 12.
 Wilson, David M., 5, 104, 137, 297.
 Wilson, Mrs., 5.
 Winslow, Miron, 8, 21, 187, 211.
 Wise, Miss Eunice, 13.
 Wood, William, 7, 175, 294.
 Woodward, Miss Helen E., 11, 12.
 Worcester, S. A., 12, 189, 263.
 Worcester, Mrs., 12.
 Wright, Mrs. 11. B., 11.
 Wright, Asher, 13, 266, 267.
 Wright, Mrs., 13, 125.
 Wright, A. H., 6, 17, 18, 124, 153, 314, 318.
 Wright, Mrs. 6.

THE
MISSIONARY HERALD.

VOL. LI.

JUNE, 1855.

No. 6.

American Board of Commissioners for Foreign Missions.

LETTER FROM MR. THOMPSON.—No. 1.

PASUMALIE, FEBRUARY 5, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions :

*Dear Brethren :—*My letter to you of January 30 was written in the Tinnevelly district, and before we had reached the field of our own mission. Another night's traveling brought us to Virthuputty, the last town in that district before entering the Madura collectorate, on the main road from Palamcottah to Madras. Virthuputty is a town of ten thousand inhabitants, and is in a region more productive and more inviting to the eye than the country farther to the south. Although that place is within the district of Tinnevelly, and a field belonging properly to the Church Missionary Society, yet with their full consent, which has been maintained with characteristic courtesy, our Madura mission established an out-station there, that is occupied by a native catechist. He has a congregation of fifty souls ; and among them are eight church members. It was not quite day-break when our palankeen bearers set us down on the verandah of the travelers' bungalow at Virthuputty. After the morning had begun fully to dawn, I opened a shutter of the caravanserai, and there stood brothers Tracy and Herrick, who had come down from their districts to greet us ; and welcome friends they were !

It had become known there, and in some of the villages distant six or eight miles, that strangers interested in the missionary work might arrive that day. Accordingly, at twelve o'clock a company of more than eighty men, women and children assembled without our knowledge before the bungalow, desirous of presenting their salutations. They came in, bowing profoundly, and repeating their salam. Several of the more prominent among them brought in their hands simple, basket-like dishes, filled with fruits, such as plantains, limes, the areca nut and leaf, raisins, and palm-tree sugar. These are a customary, but special token of welcome. Some of the party then came forward with long garlands of fresh chrysanthemums and jessamines, and placed them around our necks, while others brought us each a bouquet of the same and similar flowers. This is the custom of the country, when the highest mark of honor is to be shown to friends or strangers.

The scene was truly beautiful and touching. Winfrid, a licensed preacher, who understands English well, interpreted our salutations to them; but their countenances beamed with animated feelings which needed no interpreter.

All then went to the church, which is only a mud wall, with a roof of thatch supported by bamboo poles. On our way there, we passed a noisy heathen procession, with horns, tambourines and tomtoms, and a devil-dancer, dressed in the most fantastic and frightful manner; and we found that the city was studded with pagan temples, being "wholly given to idolatry," except the little band of Christians who were assembled for religious exercises. Those exercises consisted of singing, reading of the Scriptures, prayers and addresses by the missionary brethren, and by Dr. Anderson and myself. It was a delightful convocation. Praise to the Lord of the harvest for these first-fruits from that part of the field!

This company of Christians belong for the most part to the poorer class, in a land where poverty means what it cannot in the United States. They are, of course, an uncultivated people; but I must say that their whole deportment was marked by thoughtfulness, decorum, and even delicacy. One little incident, additional to the presentation of fruits and flowers, will illustrate this. At the opening of religious services in the church, as Mr. Herrick was reading a portion of Scripture, one of the natives, observing that Dr. Anderson had no Bible, left his place on the mud floor, where all the natives sat, went to a box in the corner, took out a Tamil Bible, and handed it to him. Christian culture has certainly made some progress, when such a self-moved civility as that is performed.

After another stage of night travel, we found ourselves at Tirumungalum, one of the chief stations of the American Board in the Madura district; but owing to the temporary illness of Mrs. Herrick, we remained there only a few hours. During the forenoon, however, a scene occurred, similar to that of the day before. A group of natives assembled in front of the mission house, with their salutations and their presents of fruits; and they seemed much gratified by the words of sympathy and exhortation which we addressed to them.

Pasumalie is only nine miles from Tirumungalum, where we have been spending two or three days, and, with the aid of brother Tracy and the brethren from Madura, have made arrangements for visiting the several stations, as also for a general meeting of the mission. The seminary here is in a prosperous condition. Of its forty-four members, thirty-one are members of the church, of whom fifteen were received the last year; and several others are candidates for admission at the next sacramental season. But I will not enlarge. I will only add that I am, as ever, yours, &c.

A. C. THOMPSON.

LETTER FROM MR. THOMPSON.—No. 2.

MANDAHASALIE, FEBRUARY 7, 1855.

Secretaries of the American Board of Commissioners for Foreign Missions:

Dear Brethren:—After a short visit at Madura, we came hither last night. Mandahasalie is forty miles south of Madura, and is the centre of Mr. Taylor's large and fruitful field. At the station itself there is only a very insignificant village; but it has the very significant name of "Antioch;" for "here first were the disciples called Christians." There is little to attract the eye, except the fertility of the plain, which stretches to a great distance on all sides; yet the situation is advantageous for the general operations of a missionary superintending the whole district.

The native Christians of this part of the Madura collectorate had been previously informed that the Deputation might be expected to-day; and accordingly, during all the earlier part of the forenoon, they were coming in from villages near and remote; till by eleven o'clock between three and four hundred had assembled on the verandah of the mission house and the adjacent ground in front. There were representatives of full thirty different villages, distant from one to ten or fifteen miles; while a few came even from the sea-coast, twenty-five miles off. In the company were thirty or forty church members.

After introductory religious exercises—invocation, reading of the Scriptures, and prayer in Tamil—they were addressed by the Deputation severally and twice each. Many things were said to them; and naturally, among the rest, they were told what interest is felt in them and their missionary teachers by Christians in the United States; what money is contributed, and prayer offered in their behalf; that as Christian laborers had come here sowing the good seed of the kingdom, we had come partly to look at the harvest, which to the joy of our hearts has begun to wave under the eye of the Lord, and of which there was a welcome specimen before our own eyes; that the American Board and American churches were looking through our eyes, and with us would give thanks, as they should see what God hath wrought.

In the course of his remarks, Dr. Anderson exhorted them very much after the manner of Joshua at Shechem: "Now, therefore, fear the Lord and serve him in sincerity and in truth, and put away the gods which your fathers served;" and very much after the manner of Israel, "the people answered and said, God forbid that we should forsake the Lord to serve other gods." We "set up a stone of witness there, under an oak that is by the sanctuary of the Lord." After an earnest prayer by Henry Zilva, a native catechist, the boys who were present sung—

"Oh, when shall we see Jesus,
And reign with him above,
And drink the flowing fountain
Of everlasting love."

Old Samuel could contain himself no longer. He is a very active, warm-hearted Christian man, a little eccentric, and rather impulsive. "We are rejoiced," he exclaimed; "we are altogether glad. We thank you; we pray for you;" with more of the same out-bursting emotion, as he came and touched our feet and clothes, as if we had not belonged to the same race, and as if our merit had been something more than that of being associated with others in making known to this people the great salvation.

The audience then formed themselves into fifteen groups, according to their villages, headed respectively by their catechists or teachers; in some instances two or more villages, from which only a few individuals were present, being associated. "There was little Benjamin, with their ruler; the princes of Judah, with their council; the princes of Zebulon, and the princes of Naphtali." These companies presented themselves successively before the Deputation, each with a formal and respectful salam; each expecting a speech from us; and each responding through their leader.

First in order, I believe, came the residents of Caresacoolum, among whom was the potter of the village, who joined the Christians a few months since. He was a poor ignorant pariah. When asked why he gave up idolatry, he replied, "Our religion is false." "I am the man who makes gods of clay, and burns them in the fire. They have no life, no power; they cannot move. Can they save me?" It was a no small triumph of truth in Caresacoolum, when the only manufacturer of

idols in the place renounced his occupation. After being addressed, and responding themselves, they filed off, and made way for the villagers of Courttatoor. Their catechist, in replying for them, said among other things: "We were once in heathenish darkness; but the true light has shined upon us. We believe in the religion of the Bible; and by the grace of God, we will remain true to our new profession." Next came the men and women of Nuttacardoo; and they had many things to say through their native teacher. "Thanks for your advice and your salutations! Give our regards to Christians in America. We are persecuted; but if we should be persecuted even unto death, we hope for grace to persevere. We have no money to give you in return; but we can, and we will, pray for you." Then followed a detachment from Kundakondamanikam. "We," said they, "were worshippers of devils. Now the way of light has been opened up to us, and we have left the way of darkness. We thank you for coming here. People in America have done a great deal for us; but you alone have come to see us."

They had hardly finished, when another group of villagers crowded forward; and their catechist said: "We were Roman Catholics; but we gave up our images to the missionaries. We now believe there is only one Mediator between God and men. It is only a year since the gospel came to us. We have great joy in Jesus Christ."

But I need not give further details. Such is a specimen, in brief, of what was said by the several parties, in reply to our salutations and exhortations. It appeared that one was expected to act as spokesman for each company; but so great was their eagerness to speak to us that two and three would sometimes break out at once; and it was no easy matter for brother Taylor to interpret all to us. In one instance a small band came forward who had no one to speak for them; whereupon one of their women broke out, in a half chiding manner upon the men, but in a strain of hearty response to us. We were struck with the ease, fluency, and self-possession, with which the catechists fulfilled their parts.

Before the turn for the fifteenth company had come, it was well on in the afternoon. Our strength was gone; and neither Dr. Anderson nor myself was able to stand, except as one relieved the other by rising alternately to receive and address these grateful and delighted members of small congregations, which have but just thrown their idols to the moles and to the bats. Such exhaustion will not seem strange, when I tell you that the average maximum temperature here at five o'clock in the afternoon, for all months in the year, is 94° Fahrenheit.

But our work and enjoyment for the day were not yet done. Late in the afternoon, as we were reclining for a little rest, we heard singing, which seemed to be in the open air, and to be approaching the house. On looking out we saw a procession composed of catechists and teachers, and the pupils of the boys' boarding school, with a few others, having hymn-books in their hands, and moving slowly toward the mission house. Mr. Taylor threw open the doors, and made all ready. They came in, chanting and bowing; while the leaders brought forward their salutatory presents of bread, sugar, eggs, rice, plaintains, limes, betel nuts; and one also led up a well-fatted sheep. You will not understand that the scene at Lystra was re-enacted; that "the priest of Jupiter, which was before the city, brought oxen, and sheep, and garlands, unto the gates, and would have done sacrifice with the people;" or that we could "scarce restrain the people that they had not done sacrifice unto us." We did not undertake to heal any man "impotent in his feet;" nor did they call one of us Jupiter, and the other Mercurius, saying in the speech of Lycaonia, "The gods are come down to us, in the likeness of men." It was a band of Christians; and this is a common, but not

idolatrous, manner of expressing a peculiar welcome, and of showing the most marked regards.

In the cool of the day, when the mercury falls to 85° or even to 80°, we visited the church. It is a mud-built house, with a thatched roof, but without seats, or other furniture, save matting, one table and one or two chairs. Near by stands the campanile, which consists of a split stone, set upright in the ground, and rising eight or ten feet, with an exceedingly simple frame-work of wood at the top, to which the bell is attached. The latter, however, has been for a long time useless, from its being cracked.

You will readily believe me, when I say that this has been a day of the intensest interest to us, surpassed in that respect by no one since we came to India, unless perhaps by the ordination day of the two native pastors at Ahmednuggur; and that this interest has arisen mainly from the ocular evidence afforded us that the good work of Christian missions is progressing in the land. The unusual length of this letter forbids my adding more.

I am, dear brethren, most truly yours,

A. C. THOMPSON.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM MR. COAN, FEBRUARY 13,
1855.

A Hinderance to the Missionary.

MR. COAN has been accustomed to devote a portion of his time to the spiritual welfare of seamen. This species of labor he regards as very important, not only because of the moral destitution of sailors, but because of the injury which they can, and often do, inflict upon others. His residence at Hilo has qualified him to speak upon the last point with an emphasis which few can rightfully employ.

Having referred to his recent efforts in behalf of sea-faring men, Mr. Coan proceeds to describe the evils which are brought upon many of the Hawaiians, from their embarking in the whaling business. His language is as follows:

Among the many and well known forms in which temptation has been presented to our people, another and an alarming one has sprung up, which threatens indefinite evil. I allude to the shipment of native seamen, especially in the whaling service. Of the hundreds of ships which recruit at this group, most take from five to fifteen natives, many of whom are members of the Hawaiian churches. Flattered with fair promises, lured with the hope of gain, or excited with a desire for novelty, hundreds of our hardy men forsake wives, children, lands, and the ties and solemn

vows of religion, and embark to return no more, or to return with consciences seared, and the fear of God erased from the soul. They mingle, of course, with a depraved set of men, who teach them that Christianity is a "humbug," and its teachers hypocrites. Even the masters and officers, and the better part of the crews, many of whom would shrink from speaking openly against religion, and some of whom are members of Christian churches, so unscrupulously break the Sabbath, and allow themselves to perform other wrong acts, that the whole weight of their example speaks boldly against the laws of the Bible and the teachings of the pastor. Many of our church members thus fall, and are cut off, while some of their seducers remain members of evangelical churches in their own lands. This evil is annually increasing, and threatening to sweep away the landmarks of vital religion, and to destroy all salutary discipline in the churches. I have yet to learn that a single master, officer or seaman belonging to churches in the United States, has ever been disciplined, or called to account by his pastor and church, for openly and uniformly violating the Sabbath on the ocean. Consequently it is hard to maintain discipline here. What do our Christian capitalists, who invest their funds in whale ships, mean by thus inflicting such a curse upon us, upon the churches here, and upon the cause of Christ?

Mr. Coan does not forget to discriminate between the different classes which visit the Islands. "While we speak thus plainly," he says, "of the demoralizing influences of many seamen, we do not overlook or fail to appreciate the many kind attentions and generous acts which we have experienced from this class of our brethren, during the past twenty-two years. Nor would we be unmindful of the many noble and decided Christians whom we have found among them."

Anniversaries.

Mr. Coan refers in general terms to a tour which he made in the districts of Hilo and Puna, during the months of December and January. His time appears to have been spent in "preaching the Word, attending the examination of the schools, and participating in the anniversary temperance festivals." Of these last there were ten; and they were occasions of great interest to the people. "Old and young, the large and the small, the rich and the poor, male and female, all came together, and all rejoiced. Such an event is to the Hawaiian what a New England thanksgiving is to the sons of the Pilgrims. Scattered friends, and families widely separated, make this the occasion of meeting; and beaming faces, warm greetings, and happy hearts, mark the season as one of general joy. Fowls, ducks, turkeys, pigs, goats, and even bullocks, are slaughtered; and the gardens, the fields, the forests, and the floods, are laid under tribute to satiate the appetite and to adorn the scene."

The anniversaries at the station were well attended, and well sustained. "The females, according to a custom of two or three years standing, made a dinner in December, at which they contributed sixty or seventy dollars." Passing next to the annual convention of "teachers, school trustees, friends of education, and delegates from all the congregations and churches in Hilo and Puna," he says:

The meeting was organized in due form. A few simple rules were adopted for its regulation, and to secure prompt attendance and order; and a variety of useful subjects were discussed, interspersed with singing and prayer. Three days had been allotted as the term of the convention; but so deep was the interest at the close of the third day, that it was resolved to continue the sittings on the fourth; which was done, with a deepening feeling to the last. To give you a view of the business of the meeting, and of the objects which interest the native mind, I take the liberty to transcribe our list of overtures, some of which were not discussed for want of time:

Books and Periodicals; Pastor's Sup-

port; Monthly Contributions; Appropriation of the Collections for 1854; Mormonism and Romanism; Time is Money; Indolence is a sin; Loss and Gain, or profitable and unprofitable investments; All Talents should be improved, physical, mental, moral; Pride and Humility compared, results, &c.; Effects of Selfishness and Benevolence compared; Wisdom of loving Enemies; A Nation's Glory; A Nation's Wealth; A Nation's Defence; Way-marks of the past Year; Prosperity of the Church; Prevailing Vices; How can we eradicate them? Public Spirit, Improvements, &c.; Our Laws; Annexation or not; Missions; How can we perpetuate Knowledge? How can we perpetuate this Kingdom? How can we perpetuate the Church of Christ here? What will we do in the Year 1855?

State of the Field.

The general condition of Mr. Coan's people will appear from the following extract:

Education, we think, is advancing. We are getting a better qualified class of teachers from our boarding school; and general knowledge is more easily and more extensively diffused among the people, from year to year. Marks of a progressing civilization are more common and more distinct.

We have, also, one of the most moral and peaceful communities in the world. Drunkenness, riots, quarreling, and noisy demonstrations, are rare. Occasionally a few will be arrested for drinking beer made of fermented vegetables, or for petty quarrels; but such cases are not common; and our peace is like a river, with an occasional ripple. We would not, however, give the impression that our state is a paradise. Far from it.

Though the past year has been one of general health, peace and prosperity, it has not been marked with decided spirituality in the church. Earthly-mindedness has too much prevailed. The forms of religion have been observed; but its power has been wanting. Meetings have been well attended; but there has been too little of that unction from the Holy One which gives them all their real value. The fault, doubtless, has been in the pastor. Still we have had wrestlers at the throne of grace; and some have, we trust, been turned to the Lord. There have been fallings and risings in the church, backslidings and confessions, wanderings and returnings, transgressions and reformations. Nearly one hun-

dred have been gathered from those without; and many of the brethren are steadfast.

Romanism is making but little impression upon the two districts in charge of Mr. Coan. Mormonism is exciting more attention, because it is a later form of error; but it cannot gain a permanent footing at the Islands. The system is too transparent to be extensively introduced among the Hawaiians.

Canton.

LETTER FROM MR. WILLIAMS, FEBRUARY 13, 1855.

MUCH solicitude is felt by Christians, in all parts of the world, as to the issue of that great movement which is under the guidance of Táiping. The remarks of Mr. Williams in the present letter will be found worthy of special regard, as throwing some light on this question. They are the result of his extensive acquaintance with the Chinese people. He has studied their history; and he has observed their lives. He knows them well.

It will be seen that the opinion of Mr. Williams is less favorable to the insurgents than that which some have expressed. It will also be seen that he expects but little from any supposed intention of theirs to introduce or favor Christianity. Still there can be no doubt that the hand of the Lord is in all these changes; and we may hope and believe that he will accomplish his own purposes. China is to become the inheritance of his Son; of this we may be sure.

The Prospects of the Insurgents.

In regard to the prospects of the new power, Mr. Williams writes as follows:

At present the progress of Táiping has been checked in the provinces of Shántung, Chihlí, Shánsí, and Honán; and all his forces have been driven from the two first. The capital of Húpeh, called Wú-cháng, has been taken and retaken four times, and is now in the hands of the imperialists, who seem in general to be paramount in the northern half of the empire. In this region, and in Kwángsi, there are no adherents of Táiping, the banditti, which have caused no little trouble to the authorities in these two provinces, being unworthy the name of a party, their main object, as is fully proved by their depredations and piracies, being plunder.

As far as we can see now, the projects of Táiping do not find favor with the Chi-

nese, even considered as a mere political movement to bring in native princes in the place of the Manchus now on the throne. Although the Manchus were originally foreigners, it is a wrong inference to conclude that the government is foreign too; for among the ten thousand and more officers in power over the land, perhaps not over five hundred are Manchus; and most of these are in the northern provinces and beyond the great wall. All the Chinese and Manchu officers are sprung from the people, and have risen to dignity by means of their attainments; so that, considering what the people are, it is likely the present rulers form their best representatives; and a revolution would place no better men in power, until new principles of government and morality should infuse a higher grade of conduct. Doubtless the government now is cruel and arbitrary; and so are the people; but the officials know that a sober, industrious man is not to be lightly oppressed. Indeed, the people suffer a hundred times more from each other in this way than from their rulers.

Would Táiping better this state of things? If he had true religion in him, and was forced by oppression to take up arms, would he act as he has done? I think not; nor do the political papers which have proceeded from him show much of the spirit of Christianity. He has effected a remarkable reform in those under him; and this example, with the circulation of portions of the sacred Scriptures and some of his tracts, will tend to bring to notice the leading truths of the Bible, and induce the literati and officials to examine them attentively. In this position he may be doing far more good than if he was Emperor. A formidable minority always does the majority good.

There is no sense of great grievances among the people of China; and it is a great mistake to think they hate the Manchus simply because they are the nominal rulers. The Chinese are as much governed by their own native authorities as the Turks are, and the various nations in that empire; and as the Turkish officers are often found to be the least oppressive, so are the Manchus often superior to the Chinese. Until Christian principles so pervade the native mind that they will form a living, transforming power, a change of rulers would only be a change of names. God's plans work harmoniously in this way; and when the people know what they

want, they will soon get it; for their government is rather democratic; and Chinese mythology and idolatry could not withstand an intelligent popular movement, there being no State hierarchy or standing army to back it. Some talk as if the government of China did all the evil, and the people were a body of grieved, suffering, believing serfs, who were struggling for liberty; but such is not the case. Popular will there is enough of; but it is not a Christian or an enlightened will; on the contrary, a strict government pleases the best part of society the most.

Mr. Williams closes his letter with the subjoined remarks: "We have all watched the revolution in China with the closest attention; and, surely, if any body desires its success, it should be those who are engaged in missions; and, therefore, these remarks cannot be supposed to proceed from dislike of the idea of a change of dynasty. The progress of Christianity in the Turkish empire would not be promoted by an Armenian Sultan or Emperor at Constantinople; and I think the time has not yet come for a Christian monarch at Pekin, supposing Táiping to be a Christian, which I have strong reasons for doubting. Let not the impression get abroad among the friends of China that a revolution is to do their work of faith and labor of love, in evangelizing this idolatrous and wicked people; for as God has not so worked elsewhere, we have no data for supposing he will act in this manner here."

Fuh-chau.

LETTER FROM MR. DOOLITTLE, DECEMBER 29, 1854.

Labors in Fuh-chau.

THIS letter of Mr. Doolittle contains a review of the missionary work at Fuh-chau during the last six months of 1854. The gospel has been preached on the Sabbath, as heretofore; but the results are not such as to require an extended notice. One of the brethren says, in respect to a congregation which he had addressed: "The attention of many was truly refreshing and encouraging to my spirit. I cannot but hope that the Word is making a lasting impression on some of them." In another place, though the audience was not large, there were some present usually, "who seemed to listen with apparent interest." In still another place, the congregation has numbered thirty or forty, with an increase toward the close of the year; and more interest is apparently taken in the services.

Week-day labor has also been performed. Messrs. Peet, Baldwin and Cummings have visited their chapels five or six times a week, to deliver the message of salvation, and also to distribute books. Mr. Doolittle has had the assistance of his school teacher at his chapel; and he has been much gratified by the earnestness and boldness which this man has exhibited in proclaiming the doctrines of the Bible. Mr. Hartwell has occasionally addressed the Chinese, and given out the tracts and books.

The schools do not require any notice. Itinerating labor has been performed to a limited extent. Genesis and the Gospel of John have been published in the colloquial dialect. A tract on "embracing the religion of Jesus" is prepared, and will be published at an early day.

Ceylon.

LETTER FROM MR. MEIGS, FEBRUARY 6, 1855.

Decease of Mr. Poor.

DEATH has been unusually busy among the ordained missionaries of the Board, within the last few months. The last number of the Herald announced the sudden departure of Dr. Scudder. Now we are told that one whose missionary life went back still farther, has put off his armor, and finished his warfare. It is sad to part from brethren who have labored so long and so faithfully; but we should never forget to acknowledge the kindness which has spared them so long.

It will be seen that there was a special propriety in Mr. Meigs's apprising the Prudential Committee of the decease of Mr. Poor. Together they entered upon their work almost forty years ago!

The numerous friends of missions in America will hear with deep regret of the loss that we and they have sustained in the death of our beloved brother Poor, who died on Saturday morning, February 3, of cholera. On Thursday, February 1, he was in the enjoyment of his usual health, and had apparently as fair a prospect of life as any of us. He had some important writing to finish on Thursday evening, and wrote rather later than usual. On Friday morning, according to his custom, Mr. Poor rose very early, to enjoy a season of prayer for his church and people. As this is our cool season, he became rather chilled, and was soon very violently attacked by the cholera. He took medicine immediately, and sent for Dr. Green; who came with all speed, and continued with him till his death.

All that medical skill could devise, was done for him; but nothing could arrest the progress of the disease. During the first few hours, he suffered much from cramp in his limbs; but after midday on Friday, he apparently suffered very little; and from the effects of the disease and of opium, he was disposed to sleep. Still, when aroused by his friends, he showed that he had his reason perfectly, and that he enjoyed great peace of mind, and the presence of his Savior in that trying hour. He had no fear of death. To him the sting of death was taken away; and he could rejoice in the prospect of a speedy departure from all earthly scenes. At one time he said, "I did not know that it was so easy a thing to die." His last words, pronounced in a whisper, were, "Joy! Joy! Hallelujah!" the two first having been spoken in Tamil. He lived just twenty-four hours after his first attack; and at half past four o'clock, on Saturday morning, his happy spirit was released from its earthly tabernacle, to join the holy throng above.

At two o'clock in the afternoon a funeral service was performed in the church at Manepy; and then his body was brought to Tillipally, and laid in the grave by the side of his first wife, there to rest in peace till the Savior shall call for him on the morning of the resurrection.

Mr. Poor was born in Danvers, Massachusetts, June 27, 1789; consequently he was in his 66th year at the time of his death. He was educated at Dartmouth College, and took his first degree in 1811. He studied divinity at Andover; was ordained at Newburyport, June 21, 1815, in company with Messrs. Mills, Warren, Richards, Bardwell and myself; sailed from Newburyport in the Brig Dryad, October 23, 1815; arrived at Colombo, March 22, 1816; and the following October commenced missionary operations at this station. Here he lived and labored till July 1, 1823, when he removed to Batticotta to take charge of the seminary established at that place. He remained at Batticotta, very laboriously and usefully employed, till March 9, 1836, when he removed to Madura, that he might give the benefit of his knowledge and experience in the formation of that mission. In October, 1841, he returned to Jaffna, and was stationed at Tillipally, where he continued to labor till February, 1848, when he left us for a season to visit his native land. Of his visit to the churches in America I need not speak. Those who heard him there,

will not soon forget him. On the 17th of May, 1851, we had the pleasure of welcoming him back to his chosen field of labor. From that time till his death, he resided at Manepy. He had fondly hoped to live and labor here for his people to the age of seventy, and perhaps longer. His health since his return to Jaffna has been remarkably good; and we had none of us any expectation of parting with him so soon. But the Lord knoweth what is best for him and for us; and he doeth all things well.

I am now the only member of the Dryad company in Jaffna; and my remaining days cannot be many. My recollections of my dear brother Poor are very pleasant and profitable. I was with him at Andover, and have been most of the time associated with him since 1815. We have always labored together in love and harmony; and now I find myself lamenting: "Alas, my brother! 'Thou hast gone, and left me to labor alone!" All the members of the Board, and of the Prudential Committee, will lament his death, and will feel with others that they have lost an able and devoted missionary.

LETTER FROM MR. BURNELL, FEBRUARY
16, 1855.

THE death of Mr. Poor has left Mr. Burnell in charge of Manepy for the present. It is the design of the present letter, therefore, to communicate some facts in regard to that station. These will be the more interesting to the friends of missions, from their intimate connection with the venerable friend and brother, who has so recently passed away.

Ravages of Disease.

Cholera and the small-pox have been very prevalent in the province for several months; but neither prevailed in our immediate vicinity sufficiently to interfere much with the schools until December. About the middle of that month, one of the teachers was attacked with the small-pox; and before that time another teacher, a member of the church, died of the cholera. The house of this teacher was, for a time, a most distressed place. Mr. Poor and myself visited the suffering family repeatedly. One morning I found the father and four children sick or dead. What a sight! There was the father, stretched at length, and impotent in the grasp of this fell disease; then a daughter; then the dead body of

a son of about twenty; and a little beyond was a son of perhaps ten. The daughter only recovered. All of them were under a low roof, not high enough for one to stand erect; and all were lying near together, upon the bare ground, saving only that their palmyra leaf mat was under them. In another room, near by, was an elder and married daughter; but she was already better, and soon recovered. Her husband was almost the only one to help the sick. He is a pressman in the printing office, and at the present time has the small-pox. Thus do these two dread diseases follow each other; and in some cases both are doing their commissioned work in one house at the same moment.

The prevalence of sickness and death, the scarcity of food, and the general distress, were so great in December that the 26th of the month was observed by the Church, Wesleyan, and the American missions, as a day of special fasting, humiliation, and prayer, that God would turn away his judgments from the poor people. The day was a profitable one; but it did not please the Lord to make any marked change as to the sickness. On the very day of its observance, one of our church members, a seminary-educated young man, David H. Riddle, was called to leave this world. He was an eccentric person; but in the judgment of charity he was one of Christ's own. His mind had been unusually awakened for some days; and he had been very active in exhorting and warning both Christians and heathen. When Mr. Poor went to see him, on the morning of the day of his death, he presented him with a paper which he had drawn up the evening before, when he first began to feel the effects of the disease, to the intent that all his property should go to the mission. This was not only his dying wish, but had been his purpose for some time. However, as the paper was not legally executed, and as the property is in the care of a heathen elder brother, it amounts to nothing, except as an expression of the gratitude and the good will of the departed.

In addition to the two deaths mentioned in the preceding extract, there have been seven others, including Mr. Poor's, and that of a native woman who attended service at Manepy, though she was a member of the Batticotta church. Within the last two years, seventeen persons connected with the Manepy church, besides the missionary, have died of the cholera.

Preparation for Death.

It is a matter for thanksgiving to God that some of our departed friends have left gratifying evidence, that they were prepared for an exchange of worlds. The case of one, in particular, I will mention, as it was intimately associated with Mr. Poor's death. I refer to the decease of the wife of the principal catechist at this station, Silas Moody. Mrs. Moody (whose Christian name was Mary Lucy Sanger) was educated at the Oodooville female boarding school, and was a woman of uncommon amiability and piety, being much loved and respected not only by her own immediate circle of relatives and friends, but by her heathen neighbors. She and her little daughter of about three years were attacked on Wednesday, January 31; and both died next day, the mother early in the morning, and the daughter in the afternoon. At noon of Wednesday, Mr. Poor and myself, at her request, went and prayed with her. She was then not very ill, and was able to talk freely. She wished a Tamil hymn read; and, after spending some time in conversation with her, we offered prayer, for which she seemed very grateful; and she tendered such earnest thanks that the scene was quite affecting. In the evening, we visited her again, and administered such remedies as we could. She was now failing; but her soul seemed to be stayed on God. She said among other things in Tamil, "When Christ asked for water, they gave him bitter vinegar." At another time she remarked, "The child that God punishes not, is not true." On Thursday morning, Mr. Poor attended the funeral, and went with the corpse to Oodooville, where the remains now rest in the mission burial ground. That morning, in writing to a brother missionary in the town of Jaffna, and speaking of Mrs. Moody's death, he said, "We are sorely afflicted this morning. We regarded her as a gem of great value. The Lord of the harvest seems to be gathering in the choicest fruit."

Late in the afternoon of Thursday, Mr. Poor visited a house not very distant from this station, where one of the teachers of the Oodooville boarding school was then sick. Mr. Poor feared the attack would prove fatal; and, after his return, he came to our dwelling, remarking upon the case of the young man, and the general prevalence of the disease, and speaking with gratitude to God for his mercy in having to that time pre-

served the families of all the members of the mission circle. This man has since recovered from the attack of the disease, and was present in the church last Sabbath. He speaks with great interest of Mr. Poor's visit to him in his sickness, and says that one of his remarks was, "At the present time God is gathering in the wheat with the tares;" and he also expressed the hope that, although they should not meet again on earth, they would at last in heaven. This was Mr. Poor's last missionary and pastoral visit; and it was the last time he prayed in a native house!

Madura.

ANNUAL REPORT.

THE brethren of this mission have sent their annual report to the Missionary House, in which they describe with considerable detail their labors during the year 1854; and they also present a great variety of facts showing their past success and their present prospects. But it is impossible, at this time, to give these statements a place in the Herald. And the omission is the less to be regretted, as we have already the interesting letters of Mr. Thompson, and may hope to receive other communications from the Deputation hereafter, in reference to this large and promising mission.

General View.

In the opening pages of their report, our Madura brethren make the following general remarks.

We have from year to year increasing evidence that ours is "a field that the Lord hath blessed." At one station only has there been a considerable falling off in the number of people under instruction, and this can be easily accounted for; whereas in some parts of the field great progress has been made, such as should call forth sincere gratitude to God. If the work seems to have been at a stand at any point, or on the retrograde, the labors of the missionary will be found to have been interrupted there by sickness, and the station left in charge of native helpers. Our native agency, though very important, is still very imperfect. We are encouraged to expect, year by year, an improvement in this respect. We have many young men of piety and promise in a course of training.

From the brethren at all our stations there come words of encouragement and hope. One refers, with pleasure, to the

large numbers he has been permitted to receive to the communion of the church, and to the children, amounting to more than threescore, that he has baptized. Another speaks of greater stability in his congregations, and of an increasing desire on the part of many to learn the Scriptures. Another mentions the growing zeal and piety of the catechists under his care, as also the greater willingness of the females of his congregation to attend upon the ordinances of the gospel. Another expresses gratitude for the constant presence of the gentler influences of the Holy Spirit, purifying and quickening the members of the church, and convincing the impenitent of sin, of righteousness, and of judgment. Another, although called to regret some defections, speaks of a "decided gain" on the whole, of an increase of numbers, and of greater firmness of the people in their attachment to the religion of Christ. Another, although called to spend much of his time for the past few months in secular duties, mentions the prospect of receiving two new congregations in villages near his station. Another has observed in his congregation a very encouraging feature, namely, a feeling among the people that they are thoroughly committed on the side of Christianity, which feeling is producing the most happy results. At another station, whilst there has been no falling off in numbers, there has been encouraging progress in Scriptural knowledge and Christian habits, with an increasing reverence for the Sabbath. Another speaks of difficulties, arising out of high caste notions, among those who had been employed as catechists and teachers. But these are now removed to a great extent; and those who left for a time, are returning with a more humble and much improved spirit and temper.

In all parts of this field, on the other hand, there are constantly arising hindrances to the progress of our work, and obstacles so formidable as to render it emphatically a work of faith and patience. The more respectable classes are so bound by family ties, and cling with such tenacity to caste, that they are moved with great difficulty. The lower classes are generally very ignorant, debased, poor, and vacillating; and they are often living in great servility to those above them. They are in many ways subjected to annoyance and extortion by their village officers and head-men, who frown upon any attempt of the lower castes to rise.

The Churches.

The following table exhibits the state of the churches under the care of this mission.

NATIVE CHURCHES.	Received the past year.		Dismissed to other churches.	Excommunicated.	Suspended.	Restored.	Remains suspended.	Died.	Members in good standing.
	By profession.	By certificate.							
Dindigul East,	9	9	4	1	10	6	8		44
Dindigul West,		4		1					74
Perincoolum,	19	4				2			74
Madura East,	12	7	5		3	1	2	1	52
Madura Fort,	11	4	3		1			1	54
Pasumalie,	15	2	17					1	39
Tirumungalam,	10	4	2				1	1	42
Tiruppoovanam,	1	15							16
Mandabasalie,	54		5					5	159
Sivagunga,	4		4		3				19
Total,	135	49	40	2	17	10	12	9	571

It will be seen that the number of accessions to the churches, during the year 1854, has been very gratifying. May the Lord bestow upon our brethren a still greater blessing in coming years!

People under Instruction.

The condition of the "village congregations," as they stand related to the different missionary stations, will appear from the table which follows.

STATIONS.	Village Congregations.	Men.	Women.	Children.	Church members.	Adults able to read.	Average attendance on the Sabbath.
Dindigul East,	11	150	130	231	31	45	237
Dindigul West,	14	128	97	166	67	28	170
Perincoolum,	20	359	337	455	72	59	860
Madura East,	10	107	91	109	22	36	216
Madura Fort,	17	157	143	203	35	48	242
Tirumungalam,	10	150	103	181	22	48	239
Tiruppoovanam,	3	61	50	36	4		
Mandabasalie,	28	313	305	441	155	75	800
Sivagunga,	6	101	195	134	9	20	140
Total,	119	1516	1354	1936	417	359	3004

The whole number of persons under instruction is thus shown to be 4,816. The gain during the year has been 521.

Education.

The most important facts in regard to the schools are indicated by the figures in the sub-joined table.

STATIONS.	English school.	Industrial school.	Boarding schools.		Free schools for Christians.		Day schools.
			Boys.	Girls.	Boys.	Girls.	
Dindigul East,		18			29	4	20
Dindigul West,			21		45	4	
Perincoolum,					60	5	
Madura East,				47	79	16	
Madura Fort,	137				182	27	30
Tirumungalam,			27		33	17	
Tiruppoovanam,			25		63		
Mandabasalie,			25		169	17	18
Sivagunga,					48	4	
Total,	137	18	93	47	709	94	68

The seminary at Pasumalie is not represented in this table. This institution has four teachers, and forty-four pupils; there being seven in the First Class, ten in the Second Class, twelve in the Third Class, and fifteen in the Fourth Class. The number of church members, as stated in Mr. Thompson's letter, is thirty-one.

Native Evangelical Society.

The following extract will be read with satisfaction and hope.

The Native Evangelical Society, formed in October, 1853, commenced active operations in January, 1854, under favorable auspices. This is a new feature in our mission, and one of great promise. The catechists have entered upon the work of collecting funds with much enthusiasm, and have thus far succeeded well. The secretary of the society has sent us the following report:—"Our society has fixed, for the present, upon Ampucotta and its neighborhood as a field of labor. This region, being thickly set with villages, has the advantage of a large population; and it contains some strongholds of heathenism. During the year, a catechist has been employed at Ampucotta, and a reader at Paliampatty. A teacher also has been in service part of the year. From the monthly reports, it appears that many religious tracts and books have been distributed, and the glad tidings of the gospel published in many places; and already several families express a desire to receive Christian instruction. With the divine blessing, a good harvest may be expected soon. As the result of the year's labor, a report of the sub-committee, written October 17, states that there are two congregations under instruction, one at Ampucotta, and the other at Paliampatty, consisting of eleven men, seven women, and fourteen children; that several of them could repeat a good many questions in the Spiritual Milk, while a few others could recite some Scripture stories; and that, were it not for obstacles in the want of a place of worship and houses for the laborers to live in, there is a fair prospect of enlarging the congregations and adding others." The funds of the society have been in rather a prosperous condition. More was contributed during the latter than the former part of the year. There were realized to November 30, Rs. 541, of which Rs. 107 were expended, leaving a balance of Rs. 434 in favor of the society.

"Now that the society has been prosperously carried through its first year,"

the secretary says, "we are encouraged to make fresh exertions in its behalf for the year to come. First of all, we look up to God for guidance, and then for support to the Christian friends at the different stations in the mission. The Hindoos are strictly a religious nation; and they expend a good deal of their substance in performing superstitious ceremonies, and in adorning their temples and cars at their festivals. It is reasonable to expect, therefore, that the friends of the society, being themselves Hindoos, weaned by the grace of God from the foolish customs of the world, will contribute largely toward its support, and strive above all to prove in the sight of the heathen their love to the Savior, honoring the Lord with their substance, and spending and being spent in the glorious cause of the true God and eternal life." No one can doubt that the best results may be expected from such an effort. Not only may we look for positive good to be done by the society; but the reflex influence upon the character of the native helpers and Christians who are willing to spend their money, their sympathies and prayers in such a cause, will be most salutary. We bid them God speed."

Our Madras brethren are much cheered and strengthened in their labors by the character and influence of their native helpers. It is pleasing to find that there is a manifest improvement in their qualifications for usefulness.

Appeal for Help.

Having reviewed the history of the mission for another year, these brethren turn their faces hitherward. Let us listen to their words.

We need more missionaries. The progress of the work here has been such as will justify us in speaking strongly. Our first duty doubtless is to pray the Lord of the harvest to send forth laborers. When Christ observed the people of Samaria coming out to see him, he said to his disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest." We have been toiling in this field till we see the arm of the Lord revealed. We have no reason to fear that our labor will be vain, if we follow the leadings of Providence. We believe a blessing is in store for us. On this subject the report speaks for itself. Now we make a sign that our partners from the other ships come and help us; not only because of the draught of fishes; but we need the help of their hands, and

the help of all at the throne of grace, that our net may not break. The Sivagunga station is left vacant; must it be abandoned? Two men are needed there. Mr. Taylor in his field needs an associate. At Tirumangalum there is a vacant house, with an abundance of work. We know not that there is, in any part of our field, a more inviting place for labor than Pulney. Several other places rise up before us with their claims. It is difficult now to tell which of these unoccupied villages are most important, as we have none to fill them. But it should not be forgotten that others will be needed to fill our own places. Of the ten whom we were encouraged to expect some three years since, not one even has been found. Would that young men in America, full of the Holy Ghost and of faith, could look at this subject with that entire consecration to the work which the Lord of the harvest demands!

Kolapoor.

MR. WILDER'S REPORT.

THE only missionary at Kolapoor is Mr. Wilder, who now presents his second annual report. He has been interrupted in his efforts for the people around him by ill health, as also by a necessary visit to Ahmednuggur; in other respects, however, his work was characterized by no important event during the period under review.

Labors of the Year.

The preaching of the Word appears to have received special prominence at Kolapoor. In illustration of this point, Mr. Wilder writes as follows: "There have been two daily services, one at the mission bungalow, and one in town. A third service has been held on the Sabbath with thirty or forty poor persons. These services, for the most part, continue to be well attended, though the hearers are evidently influenced more by curiosity and a desire to 'hear some new thing,' than by a sincere wish to know and believe the truth. Some, however, have given evidence that their hearts have been affected by the gospel; though none have been received into the church. Of the five inquirers mentioned in the last report, one has been baptized and admitted to church fellowship in a neighboring mission. Our preaching services in town have hitherto been held in small, low school-rooms, where the close air and intense heat have proved a very severe tax upon health. This inconvenience was felt so severely that a chapel was commenced early in the year; and a small building, sixty-two feet by

thirty-six, has been completed at an expense of some four hundred dollars, and we have now the luxury of a sufficiently large and convenient place for these services. Some time has been spent in itinerating labors among the villages, with the usual result of large and attentive audiences, drawn together by curiosity and by the excitement naturally incident to such visits among a rural population, where a foreigner has been seldom or never seen."

Books and tracts have been distributed, as they were during the previous year; and "the increasing value" attached to them is "very gratifying." The number of schools in operation at the close of 1854 was seven, of which two were for girls. Four hundred pupils were then receiving instruction. To indicate the character of this instruction, Mr. Wilder says: "While a thorough course of secular education is pursued in these schools, the prominent and controlling object is to communicate a correct knowledge of the Christian Scriptures. This object, we are happy to feel, is secured to a good extent. The Scripture lessons are always made most prominent in the frequent visits and monthly examinations by the missionary and his wife; and hence the teachers and pupils soon come to regard them as the most important; and a failure is less frequent in these than in any other lessons. Thus a large amount of knowledge, with an intelligent understanding of biblical truth, is secured; and as God's word shall not return unto him void, so this seed sown in youthful minds shall not fail of a permanent influence upon their future lives and characters." Mr. Wilder earnestly commends his work to the prayers and sympathies of all who are waiting for the redemption of India.

Ahmednuggur.

REPORT OF THE AHMEDNUGGUR STATION.

THIS report alludes, first of all, to the visit of the Deputation, "the great event of the year." Dr. Anderson and Mr. Thompson reached Ahmednuggur, November 17th, and immediately commenced their inquiries into the state of the church, the schools, and the other departments of missionary labor. On the 23d of November they made a tour, in company with Mr. Ballantine and Mr. Barker, to the villages north of this place, including most of the out-stations. Of this tour an interesting account may be found in the letter of Dr. Anderson, published in the *March Herald*. Some three weeks (December 6 to December 25) were devoted to a missionary convention, held at Ahmednuggur, and attended not only by the Deputation, but by all the missionaries of the Board in Western India. Some of the results arrived at by this convention will be

noticed hereafter. It is hoped and believed that the visit of the Deputation to the Mahratta missions will ever be remembered with thankfulness and satisfaction.

Schools.

The report next describes the state of the schools under the care of the Ahmednuggur station. Its language is as follows: "The school for the children of Christian converts, the particular object of which is to raise up teachers and catechists, has continued to prosper. Four of the boys have professed their faith in Christ; and others are desiring admission to the church. At the close of the year, there were six boys in the school professedly pious; and nearly all the larger pupils give some evidence of a change of heart. More religious and biblical instruction is to be given in this school. The school for girls, under Mrs. Ballantine's care, is taught as in past years. Two girls belonging to it were received into the church in December; and one young woman, who was a member of the school for several years, was received in September. It seems important that females who are to be the wives of native catechists and teachers should receive their education here. The school for heathen boys in Ahmednuggur, taught by Dajeeba, a brahmin convert, was discontinued at the close of the year, as it was thought desirable that he should be hereafter employed as a native assistant in connection with Mr. Munger. The female schools of Miss Farrar, taught by heathen teachers, have been abandoned; though she still continues to superintend one girls' school, conducted by her most faithful teacher, the funds for the support of which are contributed by the English residents at this station. The schools in the villages, in charge of Christian teachers, have been continued, except at two or three places, where in consequence of particular circumstances they have been closed for a time, as at Dedgaum and Khokar. The school at Padhegaum has been discontinued, in consequence of the want of interest manifested by the people. A school was established at Shendee, a village five miles north of Ahmednuggur, where a Christian family resides, the teacher who was formerly at Dedgaum being employed to instruct it. The school at Newasse has been given up, owing to the fact that Ramkrishnapunt has removed permanently to Ahmednuggur."

Preaching and its Results.

The number of church members at Ahmednuggur and Bhingar, December 31, 1854, was one hundred and thirty-six, the accessions during the year having amounted to eleven, of whom eight had been baptized in youth or infancy. A letter from Dr. Anderson, published in the April

Herald, announced the formation of a second church at Ahmednuggur, as also the setting apart of two natives to the pastoral office. This report describes the ordination services as "very interesting." "The house was full, several English gentlemen and ladies being present, and a large company of natives of the higher class, who rarely attend our meetings. It was a day never to be forgotten, especially by those who could remember the time when these two pastors were idolaters, like their countrymen, and when, after many struggles and through much opposition, they first came forward and professed their faith in Christ, one in 1839, and the other in 1842. In the beginning of 1839, only one of the present members of these two churches was a Christian; all the rest were enveloped in the darkness of heathenism. At that time the whole number of church members in this mission was only eleven; and these were mostly inmates of the poor house. What a change! Surely this is the work of God."

Since the ordination two services have been held at each of the chapels in Ahmednuggur on the Sabbath. "At the new chapel numbers of strangers have attended from the first, most of them only stopping for a while, and then passing on their way. This new chapel is in the vicinity of the government English school and the native library; and young men of the educated class, to many of whom Ramkrishna is well known, often drop in and listen to his preaching, always treating him with great respect. For some years past very little labor has been bestowed upon that part of the city where this chapel is located; and as the great body of the higher classes live in that vicinity, it is a very desirable spot for more concentrated missionary labor."

Out-stations.

The following list of out-stations, and of native assistants employed in connection therewith, is derived from the report:

Wadala (Wudaley)	Native assistant,	Khandoba.
Khokar,	" "	Yesooba.
Dedgaum,	" "	Ramdass.
Chanda, (Chanday)	" "	Sakharam.
Shingva,	" "	Shivaram.

In respect to the labors of these native brethren, the report speaks as follows: "The efforts of these brethren at their respective stations have resulted in the extension of the knowledge of the gospel, and in increased interest in the truth on the part of a number of individuals. The labors of Shivaram at Shingva are especially worthy of notice, having led to the conversion, as we believe, of several persons. As his work is not at all confined to his school, and as it embraces all the usual duties of a native helper, we no longer class him among the teach-

ers. The efforts of Yesooba at Khokar have been much blessed to the families of mahars residing there." Newasse is not occupied as an out-station at the present time.

Miscellaneous Items.

Some changes have occurred in the location of the missionaries. Mr. Ballantine remains at Ahmednuggur; but Mr. Hazen has been transferred to Bombay. Mr. Munger has gone to Satara, that Mr. Wood may be enabled to visit the United States. Mr. Barker is expected to remove to Khokar, to look after the interests of the northern field, as soon as a house can be made ready for him. Mr. Bissell is still at Seroor. "We trust," the report says, "that the great Head of the church, who loves his own cause, will soon send forth more laborers into his harvest."

A new hymn book, prepared by Mr. Ballantine, has issued from the press. It contains more than three hundred hymns, all but one hundred being new. In one edition tunes are introduced; so that the book resembles the Sacred Songs of the American Tract Society. The whole text of the Gospels in Mahratta has been prepared by Mr. Ballantine, assisted by Mr. Hazen; and it will soon be printed by the Bombay Bible Society. Much time has been devoted to the improvement of native assistants, including the instruction of Harripunt and Ramkrishnapunt in theology, and the history of the church.

Bombay.

OBITUARY NOTICE OF MR. HUME.

THE lamented death of Mr. Hume was mentioned in the last number of the Herald. Many, however, will be glad to know more concerning the life and labors of one who has been so long and so usefully engaged in the missionary work. To such the following sketch, prepared by an honored friend of the deceased, who for many years sustained to him a relation of peculiar intimacy, cannot fail to be acceptable.

Early Life.

The Rev. Robert Wilson Hume was born in Stamford, Delaware County, New York, November 9, 1809. The early part of his life was passed in his father's family and in agricultural pursuits. This occupation, however, was not congenial to his feelings, and he early formed the purpose of acquiring a collegiate education. His intention then was to prepare himself for teaching the higher branches of science and literature, and to spend his life chiefly in

literary pursuits. While preparing for college at Delhi, in his native county, he became, as he then and ever after believed, a subject of renewing grace; and the change in his views and feelings soon produced a change in his purposes and plans for life. While a student in Union College, Schenectady, New York, in 1833, he made a public profession of his faith in Christ by uniting with the Presbyterian church in that city. In the same year, and probably about the same time, he resolved to devote his life to the foreign missionary cause. This resolution continued to be his study and purpose; and to its influence upon his character are to be ascribed the matured feelings, the decided opinions, and the clear views of duty, which he brought to this cause, and which continued to guide and govern his conduct through life. In college he was much respected by the officers and students for his gentlemanly manners, his consistent conduct, and his elevated Christian character. In scholarship his rank was among a few of the first, in a class of sixty-three students, who received the honors of the institution in 1834.

He pursued his theological course, partly in Andover, Massachusetts, and partly in Princeton, New Jersey; and near the close of 1836 he was licensed by the Presbytery of Delaware, New York. From this time till he embarked for India, he was engaged a part of the time as an agent of the American Board, and part of the time in preparing for his future work by studying the Mahratta language and attending medical lectures.

Station.

Having been appointed by the American Board to their Mahratta missions in India, Mr. Hume was solemnly ordained to the missionary work at Delhi, New York, March 18, 1839. The sermon was preached by the Rev. Dr. Williston, of Durham. A few days after his ordination, he was married to Miss Hannah D. Sackett, of West Springfield, Massachusetts. And on the 1st of April they embarked at Salem for Bombay, in company with Messrs. Burgess and French, and their wives, who had been appointed to the same mission. They all arrived safely in Bombay in the ensuing August. Mr. Hume's appointment by the Committee of the Board, when he left America, was to their Mahratta missions, the particular one of them with which he was to become connected, being reserved for

consideration till after his arrival in India. The state of the mission in Bombay was found on his arrival to be such, that it was thought expedient for him to remain there, at least for a while; and some subsequent changes led to his being permanently connected with the mission in that city.

Bombay, the seat of the earliest mission of the American Board, containing more than half a million of inhabitants, and sustaining important commercial and political connections with surrounding countries which have a population of many millions of people, offers a large and interesting field for missionary labor and enterprise. Few men have ever more correctly appreciated the important advantages of such a city as a missionary station than Mr. Hume; and no missionaries have labored with greater assiduity than he did to turn all these advantages to the best account. He was connected with that mission for more than fifteen years, and was diligently engaged in carrying on the various operations of the mission, as preaching, distributing the Scriptures and tracts, superintending schools, &c. The city of Bombay, with its great and heterogeneous population, furnished a field for labor far beyond what the missionaries stationed there could fully occupy. But the inhabitants of the adjacent continent were in yet greater darkness, there being no missionary out of Bombay within one hundred miles in any direction; so some of the missionaries usually resident in Bombay generally spent a part of the cool months in making tours in the country. Several such tours were made by Mr. Hume. On these tours he had opportunities of preaching the gospel to many thousands of people, who had seldom, if ever, before heard it, and also of furnishing them with the Scriptures and with tracts, which might yet further instruct them, and through the divine blessing lead them to a knowledge of the true God and the only way of salvation. On these tours he became acquainted with many respectable natives; and, as his kind and conciliating manners gained their good will, many of them, when in Bombay, often called upon him, and so gave him opportunities of again reminding them of the nature and the claims of the gospel.

Labors.

In the cause of temperance—a cause which can scarcely be over-estimated in

its important bearings on the state and character of the native Christian population of India—Mr. Hume felt a deep interest, and took a very active part. For some years he was Secretary of the Bombay Temperance Union, and editor of its Journal, called the *Temperance Repository*; which deservedly attained a high place for ability and usefulness among publications of this character.

For ten years previous to his leaving India, Mr. Hume was Secretary of the Bombay Tract and Book Society, and assisted largely in making it one of the most efficient institutions of the kind in India. The receipts of the society, and the number and variety of its publications, were much increased; and the style and appearance of the latter were greatly improved. And when the series of its publications had become so much enlarged as to include a valuable body of Christian literature, and the manner of printing and binding was improved, so that they would not suffer by comparison with the publications of similar societies in this country, it was chiefly through his arguments and influence that instead of gratuitous distribution, as had formerly been the custom, colporters were employed, who traveled into all the districts of western India, and disposed of several hundreds of thousands of these publications. The price of many of them was low; and the difference between the cost of publication, and what was thus realized from the sales, was paid from the benevolent income of the society. This change from gratuitous distribution to sales,—though often, in respect to the more purely spiritual works, at a price much below the cost, perhaps almost nominal,—was of great importance, as it increased their value and usefulness. The well known cost of the works precluded the idea that they were printed and sold for profit; while the price paid for them gave them a value in the view of the purchaser, and secured their preservation and use. One of the Bombay journals, referring to this society, says, "The rapid advance the society has made of late years, has been mainly due to Mr. Hume's prudent and energetic management."

Soon after Mr. Hume's arrival in India, a monthly magazine was commenced by the Mahratta missions in the native language, with a view to diffuse correct religious knowledge, and to refute the falsehoods, cavils and objections contained in the native journals concerning the Scriptures and Christianity. This

magazine, called the *Dnyanodaya* or *Rise of Knowledge*, was at first monthly, but was soon made semi-monthly, being published on the first and fifteenth of each month. Each number contained sixteen pages royal octavo; and so each volume, or the twenty-four numbers of each year, contained nearly four hundred pages. A small part of it (in some numbers one fourth, but often not more than one-tenth) was in English; and all the rest was in the native languages. Of this journal Mr. Hume was the editor for ten years previous to his leaving India. The labor and care of it were very great; for he was generally obliged to write a large part of the matter contained in it. But it was the only Christian journal in any native language in Western India; and in the view of missionaries, and all others who wished to see Christianity vindicated and honored, it was very useful. Some liberal friends of the missionary cause gave generous donations to support it, and often subscribed for copies to be distributed among the natives. Mr. Hume's arduous labors in connection with the journal were highly appreciated by all who were acquainted with the state of religious feeling and opinion among the native population, especially by all who could read what the different native journals contained concerning the Scriptures, Christianity, Christian doctrines, ordinances, &c.

Sickness and Death.

In the rainy season of last year, Mr. Hume became very ill; and his physicians, after using all the means which their knowledge could suggest and their skill apply, were agreed in the opinion that the only way for preserving his life was for him to proceed as soon as possible to some colder climate. With this advice he felt it his duty to comply, though he did it with feelings of great reluctance—especially to leave his field of labor just at that time, as the Deputation from the Board was soon expected to arrive in Bombay, when some questions of much importance to the mission and to the missionary cause would come under consideration. There was then no American vessel at Bombay; and none were expected. The course recommended, and which appeared to be best, was for him and his family to proceed to Cape Town in some English vessel, and then take a passage in some American vessel for the States. In accordance with this determination, Mr. Hume and his family

embarked on the 20th of September for Cape Town. For a time previous to going on board he was so ill that it was feared he would not live to embark. In the early part of the voyage, his health somewhat improved; and both he and all were much encouraged. But the passage was longer than was expected; and in the latter part of it the weather was very rough and stormy, which had an unfavorable effect upon his health. He became more unwell, and continued to decline till the 26th of November, when he calmly fell asleep in death. He was buried at sea, in sight of the coast of Africa, and just a week before the ship arrived at Cape Town. His state of mind during his illness, and as he drew near the close of life, was such as might be expected from his exemplary conduct and elevated Christian character, in a varied life of more than twenty years.

Characteristics.

The prominent features of Mr. Hume's character, and his qualifications for the missionary work, must be obvious from the preceding sketch of his life and labors. We see in him the advantages of an early choice of the foreign missionary work. His mind was fixed upon it, as the great work of his life, six years before he embarked for India. Contemplating this cause, and his intended future connection with it, through all the changes of feeling and opinion incident to his circumstances for so long a period, his views became mature, definite and fixed. By his deliberate choice, prayerful meditation and long reflection, he had become so well prepared for this work, that he never doubted whether he was in the course of duty. Disappointments, however great, did not discourage him; and difficulties, foreseen or unexpected, did not dishearten him. In circumstances and difficulties where many would be perplexed and cast down, he was always calm, resigned and cheerful, trusting in the Lord, and seeking guidance and direction from him. He was prudent and persevering in the prosecution of any measures once deliberately commenced; and yet he was always careful to observe the indications of Providence, in order to learn how far these furnished evidence of the divine approbation, or pointed out some other course to be pursued. Thus prudence and perseverance were happily combined with a spirit of inquiry and enterprise.

Mr. Hume was greatly respected by

the English and native community in Bombay; and his death is a heavy loss to his mission in its various operations, to the native church, to the general missionary circle in Bombay, and to the different benevolent and religious societies with which he was connected. But the great Head of the church still lives; and though he removes one and another of his servants from their place in his kingdom on earth to serve him in his temple above, yet he is ever intent upon its interests and advancement here; and he will, in his own time and in his own way, accomplish all his purposes and his promises concerning it. In him alone is our hope and our trust. And when we see that "the harvest truly is plenteous, but the laborers are few," let us all obey the command, "Pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest."

The numerous friends of Mr. Hume will be happy to hear that Mrs. Hume and her family of six children, after remaining for a few weeks at Cape Town, embarked for Boston in the Springbok, and arrived safely on the 11th of April.

Trebizond.

LETTER FROM MR. POWERS, MARCH 14, 1855.

MR. POWERS has felt constrained to visit Marsovan, since the present year commenced, and to perform a very unpleasant duty. Owing to the absence of Mr. E. E. Bliss, who has been obliged to leave temporarily for the benefit of his health, the interests of the station have suffered materially. Hence the developments which are described in this letter.

Dishonesty among Protestants.

The collecting of the tithes of the twenty-five villages near Marsovan, spoken of in my letter of September 14, has not been conducted with honesty by some who are concerned in the business. These are mostly from Hadgi-keuy, four hours from Marsovan, where five families had openly espoused the Protestant cause, and were under the care of the Marsovan station. And I am sorry to say that the man who seems to be at the bottom of this mischief, is the ex-priest, of whom I said in my letter of January 19, 1854: "And yet there are things in his conduct, which lead us to stand in doubt of him." (See Missionary Herald

for May.) But we are in doubt no longer. He has shown himself a dishonest man, and has drawn others away after him. Of the five heads of families composing the Protestant community at Hadgi-keuy, one is absent; one, a brother of the ex-priest, (and with his advice as is supposed,) has returned to the Armenians; the other two, with the priest, are charged with great dishonesty in this business of the tithes. Such being the case, it seemed our duty to dissolve all connection with the Hadgi-keuy people, and thus let the world see that we hold no fellowship with the unfruitful works of darkness. It was with extreme regret and sorrow that I came to this conclusion; but no other course seemed left for me without compromising the sacredness of the missionary character and work.

Two individuals connected with the Protestant community at Marsovan are involved with the three from Hadgi-keuy in this calamitous affair. But it is a matter of thankfulness that none of these are professors of religion. The church has suffered much *indirectly* from this business. Attention has been diverted from serious things; envies, jealousies, and other bad feelings, have been excited; duties have been neglected, and faults committed. But I am happy in the belief that no church member has participated in the guilt of these fraudulent transactions. I was in Marsovan two weeks; and by private conversation with members of the church and with others, by general exhortations and public preaching, I did what I could to counteract the evil tendencies of what had been done, to bring the guilty to repentance, and to strengthen the things that remain. With what result, time alone will show.

To reflecting men these instances of defection will not seem surprising. It can hardly be expected that those who have grown up to manhood in the polluting atmosphere of oriental life, will uniformly continue in the paths of morality and uprightness, even when they are perfectly sincere in their renunciation of the errors in which they have been educated. "Men who give very good evidence of piety," Mr. Powers truly says, "need to be constantly cared for and watched over. They are but children, spoiled children, who are with difficulty, and only by the grace of God, trained in the ways of piety. Still we have in so many instances seen the grace of God triumph over all obstacles, that we do not yield to discouragement, but continue to labor and pray in hope."

State of Things at Trebizond.

The following extract describes the condition of the field which is committed more particularly to Mr. Powers.

There are indications of more than usual thoughtfulness among our adult Protestants, which we hope will not prove as the morning cloud and early dew. In general, the state of things in this community is perhaps as favorable as could be expected in a seaport, so near to Russia, where the war excitement must be seriously felt. The high prices of almost every article of family consumption, while it benefits farmers and a certain class of merchants, operates unfavorably on most of our people, occasioning more or less of suffering, and diverting attention from their higher interests. For more than a year our people have been prevented from holding meetings in the evening, through fear of the lawless Turks, who at times have rendered it unsafe to be out after dark. We hope, however, that our usual evening meetings may be safely recommenced soon. As our people are busily occupied during the day, they sustain a serious loss when they cannot meet together in the evening for conference and prayer.

Ceserea.

LETTER FROM MR. FARNSWORTH, MARCH 7, 1855.

OUR young brethren at Ceserea are much cheered by the progress which the gospel is making in that city. "We have seen, and are seeing, much to rejoice our hearts." This is the testimony that comes to us from a station, that has been occupied but a few months. "God is clearly on our side, fighting our battles for us." It is in the "strength" of this conviction that the missionaries are going forward.

Favorable Signs.

Such facts as the following show that our brethren are not doing their work alone.

Some weeks ago, one of the missionaries was spit upon, when walking in the street. The result was that a priest was reprimanded by the Governor; and orders were read in all the Armenian schools and churches that we should be insulted no more. A day or two afterward, we saw two of the priests in the street, and were saluted by them in the

most polite manner. As are the priests, so are the people.

Again, we wished to go to one of the Armenian churches, at the time of the Christmas ceremonies. We spoke of our desire to the ruler of the Armenians, and he encouraged it. When the time came, however, he requested us to choose some other day. As we knew no good cause why we should not carry out our purpose, we persevered in our plan. The priests felt under obligation to treat us politely, though many hundreds of their people were present, who felt, "If our priests talk with these Protestants, then we may do so." When the ruler of the Armenians was asked why he allowed us to come at such a time, he assured the people that he requested us not to come; but the government was on our side, and he could do nothing.

Some women once came to the roof of a house, where our wives were holding their weekly prayer meeting, and made a disturbance. When one of our brethren tried to induce them to leave, several men came and beat him. The result was, that the men were compelled to beg pardon of us, to escape the bastinado; and some eighteen persons, who do not attend our meetings, were brought to our house, and we preached the gospel of peace to them till near midnight. And several of them have since sought an opportunity to be taught more perfectly.

The bearing of such events is quite obvious. The "new way" becomes more and more known; and it has also the prestige of success.

Spirit of Inquiry.

Inquiry is becoming more general and more bold. The partition wall that separated Protestants and Armenians, had been broken through somewhat before our arrival. When we came, curiosity prompted men to seek intercourse with our friends and with us to some extent; and many began to ask, "What is this new thing?" It was to be feared that this spirit of inquiry would die away, when the novelty should be gone; but up to the present time it has been steadily on the increase. A remark made by a friend of ours, a few days ago, indicates the progress of the spirit of inquiry within the last six months. He was in the city six months ago, and spent a few weeks. Then he was absent five months. He says that when he was here before, he found that there was much discussion in the market, and two men of every five were awake. "Now," says he, "four-

fifths of the people whom I meet in the market are awake, and are talking of the errors of the church, and the need of something better to secure salvation." One young brother, of whom you have heard through Mr. Ball, visits the market occasionally, and finds very many willing and anxious to talk with him about the truth. As he is in school, he can spend but little time in this kind of labor. However, as there is no school on Saturday, he usually spends a part of that day in going from shop to shop, urging upon the men who are seeking wealth to gain "durable riches."

Preaching from House to House.

The subjoined paragraph has several features of interest. It is pleasant to find that there is so much work to do, and also that there are so many to do it.

A most interesting feature of our work is our opportunity of preaching the Word from house to house. Our native preacher, our school teacher to some extent, our colporter when in the city, and several of our native brethren, engage in this kind of labor. They often meet eight, ten, fifteen, or twenty persons, members of different families, all eager listeners to the truth. The number of houses to which our brethren have access, we do not know; but all who are fitted for this work, find opportunities for the employment of all their time; and the number of houses is constantly increasing. This was well illustrated in the experience of our colporter a few evenings ago. He was walking in the street in the evening, when he was hailed from the roof of a house. The person calling to him he did not know; but he was urged to knock at a certain gate, and he did so. It was immediately opened, and he was taken to a room where there were some ten or twelve persons, all anxious to talk with him. He preached to them till a late hour, and was greatly pleased with the spirit which they manifested. One of the persons present was the sister of one of the Armenian priests. Our friend said, "What will your brother say, when he knows that you have talked with a Protestant?" She replied, "He has known of my talking with a Protestant, and did nothing. Besides, I must seek my own salvation. The priest is not my God." The women have begun to think for themselves.

It will be inferred, of course, that the congregation is constantly increasing. The average

attendance is more than fifty annually; so that "the chapel" is becoming too small. The school is exciting more and more interest.

Additions to the Church.

Last Sabbath was a joyous day to our little church; for we were permitted to welcome six new members to the table of the Lord. We were also strengthened in January by the admission of two members, one by profession, and one by letter. Thus our little church, which was organized in July with eight members, has now sixteen. Two other persons have been examined; and we have little doubt that they will ultimately be admitted to the church. There are several others, moreover, who are earnest seekers after the truth; and we confidently expect that they will experience the blessedness of the promise, "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Two of the persons who joined us last Sabbath are from Moonjasoon, a village about twelve miles from here. One of them has been a Protestant several years, and has endured much persecution. He thinks it is about one year since he received the baptism of the Holy Ghost. He was anxious to join us when our church was organized; and since then he has won our confidence by a well ordered life. Our colporteur has spent two weeks in his family, and he was much pleased with his Christian deportment. The other is a brother-in-law of this man, who has been an open Protestant about one year. He has suffered much persecution from his wife. In consequence of her opposition, he has been unable to erect the family altar, as he has wished to do. Still he has done what he could. He told us in his examination that although he could not read and pray in her presence, he sought his opportunity to go away alone, or with his children, and read the New Testament and pray. Her opposition is less than it was formerly; and he hopes that his prayers will be answered, and that she will be converted, and will love the things which she now hates.

This villager is now with us, and this evening we called upon him to lead our devotions. His prayer most forcibly reminded us of the prayers of young converts, as we have heard them in New England. It was broken, and indicated embarrassment; still it was earnest; and he seemed to feel that he was asking of a Father who was willing to give.

There was apparently a strong desire for the descent of the Spirit. "Wherever there are any brethren," he said, "let the Holy Spirit descend and dwell in their hearts." "Let the Holy Spirit descend upon our preachers, that they may teach according to thy will." "Let the Spirit of God come and convert our enemies." Such petitions cheer our hearts. Were all our friends in America praying with as much earnestness, we doubt not that all this mass of inquiring people would be brought unto God.

The letter closes with an earnest plea for an interest in the prayers of American Christians. "Remember us, we entreat you, at your monthly concert, that the Lord may work mightily for the conversion of many souls. But do not remember us only at the concert; remember us 'always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.'"

Erzroom.

LETTER FROM MR. PEABODY, FEBRUARY 19, 1855.

Quiet in the City.

It is already known that the missionary work in Erzroom has been more disturbed and interrupted, by reason of the war in that part of the world, than any other station. Indeed, this city was in more danger of being formally assailed by the Russians than any other point which is now occupied by our brethren. There have been many fears, therefore, that Mr. Peabody would be obliged to abandon his post for a season. Such a step would have been very undesirable; still it might have been necessary.

Now, however, there is some reason to suppose that Erzroom will be less exposed to alarms and commotions hereafter. The fact that English officers of high rank are to direct the military operations of the eastern wing of this great contest, will certainly tend to this result. Not only will the war be conducted with more vigor and skill; there will also be a stronger repressing influence exerted upon the subjects of the Turkish government. The want of such an influence has been quite palpable in months past.

The following extract from Mr. Peabody's letter will illustrate this very point. "Colonel Williams," he says, "recently promoted by his own government to the rank of Brigadier General, and by the Turks to that of Ferik Pasha, has been here for some time past. He is the same philanthropic gentleman that he ever has shown himself to be, manifesting a deep interest in our work, and always ready to do every thing in his power to suppress persecution, and promote

toleration and justice. In consequence of his presence, the state of things in this town and region is much better than it was last winter. We have heard of no murders, robberies or burglaries in town. The soldiers, too, are less insolent, and guilty of fewer acts of injustice and oppression."

Colonel Williams will be remembered as the gentleman who exerted himself, in so disinterested and noble a manner, for the release of Deacon Tamo and others in 1852. The Nestorian mission have felt very greatly indebted to him for his kindness; and so have the Prudential Committee.

Tidings from Moosh.

Some facts are stated in respect to Moosh, which show that the work of the Lord is advancing there; but the adversaries are many.

Some time since Pastor Simon of Tchevirmeh, in Khanoos, visited Moosh. He was well received, both in the city and in his native village, a short distance from the city. It required no small amount of courage and zeal to go to these places, in the present disturbed state of the country. Having failed to obtain a booyouroolti for him and the Protestants in Moosh, as we mentioned in our last communication that we were endeavoring to do, he still ventured to make the tour; but it was contrary to the advice of the British Consul; so that whatever might have occurred, no redress was to be expected. He repeatedly preached the gospel in the towns, strengthening and confirming the weak brethren. The people of his native village were very anxious that he should remain with them to preach the gospel, and open a school for their children, now growing up in ignorance.

After his return, one of the Protestants of Khanoos, with a son and friend, went to Moosh for the purpose of making arrangements for the marriage of this son with a daughter of the leading Protestant of that city. The affair was proceeding very smoothly, when suddenly the current was checked, producing a

prodigious commotion. The Armenians having been informed of the proposed plan, interfered. Getting access to the girl, they soon brought her, either by threats or promises, to co-operate with them. She was forthwith stealthily removed from her father's house, and was not to be found. In consequence of this, he was greatly excited, went again and again in the darkness of the night to the authorities, who finally sent one of the police to search for the daughter. At length she was found; but the Armenian at whose house she was, refused to give her up. In the morning, her father appealed to the Governor of the city; but he refused to settle the matter, referring it to the Pasha of Erzroom; and before the case could be decided here, the girl was compelled to marry an Armenian. This was an unfortunate affair, as it stirred up the bitterest feelings against the Protestants, and led to many acts of violence against them.

Progress in Khanoos.

In respect to another field, Mr. Peabody writes more hopefully. His language is as follows:

The good work is making rapid progress in Khanoos, particularly in the village of Tchevirmeh, where four families, containing about forty souls, have recently become open Protestants. Others are strongly inclined to do so, and all are friendly. The place of worship is quite too strait for them, as many who are not Protestants now attend. The Protestants are pleading for a chapel; and we hope in the spring to be furnished with the means of assisting them to build one. The truth is spreading in other villages; and it is hoped that its progress will be much more rapid since a new Moodir has been appointed there, who appears to be very friendly to the Protestants, and has promised General Williams and the British Consul, that he will see that the Protestants are not in any way molested or treated with injustice.

Proceedings of other Societies.

Foreign.

TURKISH MISSIONS AID SOCIETY.

THE first anniversary of this society was recently held in London, the Earl of Shaftesbury occupying the chair. The proceedings were

characterized by a catholic and generous spirit; and it is worthy of special notice that allusions to this country were received with marked interest and favor by those who were present. May this unexpected form of co-operation, in the work of spreading abroad the knowledge of a common

Savior, strengthen the friendly relations which now exist between Great Britain and America! Our religion is one; and so is our work.

After the meeting had been opened with prayer by the Rev. Dr. Marsh, the noble Chairman explained that the society was established for the purpose of collecting funds, not for the prosecution of any distinct missions, but to aid the efforts of Protestant missionary societies already established in the East, and laboring among the Greeks, Armenians, Turks, &c.; and especially to aid the American Board of Missions. It was, he thought, a privilege to be able to assist, in the prosecution of so good a cause, persons who held the same faith, though they were not inhabitants of the same country as themselves. One great advantage arising out of the efforts of the society was, that they tended to cement the union existing between this country and America. No alliance was so strong and so certain, and no alliance could be so holy, as that which was founded on religious principles, and on united efforts to advance, by all legitimate means, the gospel of Jesus Christ. The Americans had already felt and appreciated the sympathy manifested in this country towards their efforts in the East, and the confidence reposed in those by whom they were promoted. The present movement was one of the greatest importance. It might be of immense importance even to the Turkish population. A striking change had taken place within the last two years among the native Ottoman people. He had heard it stated by persons of great experience and knowledge, that five years ago such a thing as a converted Turk was not known; but at the present time there were not only many converted Turks, but there was a very large and increasing number who were anxious to hear the truth proclaimed, and to receive copies of the sacred Scriptures. If the governments of France and England could be prevailed upon to use their best efforts with the Sultan to induce him to abolish the penalty of death upon any Turk who should embrace the Christian faith, he (the Chairman) believed that a very considerable change would take place among the Ottoman population. A great effect had been already produced; and that a still greater effect would yet follow, as the results of missionary labor and other causes, no person could doubt who would take the trouble to read the records from the East, and the occasional papers put forth by the association. It was a great matter in these days that they could bring together people of all nations and tongues and all forms of government, for the purpose of combining in the one great effort to make known the religion of their common Lord and Master. If the Eastern question had procured for this country the French Alliance, and thus been the means of establishing for many years, and perhaps forever, peace between

the two nations, it would also be the means of creating a hearty sympathy and co-operation between the Christians of England and those of the United States. He hoped they would never cease to labor in the cause which they were assembled to promote, and that their efforts would be crowned with abundant success. The remarks of Lord Shaftesbury were listened to with profound interest.

The Secretary of the Society, the Rev. C. G. Young, read portions of the annual report, which describe the efforts heretofore made in behalf of Oriental Christians and Mohammedans, particularly of the efforts of the American Board. There was probably no mission in modern days, he said, in which the gospel had made such rapid progress as the mission in Turkey; and so successfully had it been prosecuted, that evangelical Armenian churches had been erected at Constantinople. The present society was not pledged to give its aid exclusively to the American Board, but could contribute of its funds to further any missionary labors in Turkey which they might think deserving of support. Several branch associations had been formed during the past year; and many private and public meetings had been held in aid of the society. The receipts for the year were reported at 1,851*l.* 16*s.* 3*d.*; of which sum 1,121*l.* 7*s.* 6*d.* had been remitted to the American missions in Turkey.

Sir E. N. Buxton, Bart., then moved that the report be adopted, and printed and circulated under the direction of the committee. He said he had listened to the report with the greatest satisfaction, and was gratified to hear that so great a work was being carried on in Syria and throughout the Turkish dominions. As one of the originators of the society, he might be allowed to say that he and others, with whom he acted, had been guided by two main principles: first, it was the duty of Protestant Christians to take advantage of the present opportunity to convey the light of the gospel to the East of Europe and Western Asia; and secondly, as there was already a society of American Christians who were doing a great work in Western Asia and in the Turkish dominions, it was better to support that society than start a new one in England with a similar object in view. He believed they had acted wisely in coming to that determination; for it was very clear that the American Board of Missions, as regards that part of the world, had been very greatly blessed in its labors. Indeed, there had been few instances in the history of missions in which so great success had attended the labors of missionaries as had attended those of the laborers in Asia and European Turkey. That success had been manifested among the Greeks, the Turks, and especially among the Armenians. Many interesting instances of conversion had been recorded in the publications of the society.

One was that of a noted chief, the governor of several villages. By some means he obtained a copy of the New Testament, which he studied without the aid of any personal instruction, and at last discovered in it the true principles of Protestant evangelical Christianity. Like a true Christian, having found out a great truth for himself, he was anxious to make it known to others; and, accordingly, he had been preaching from the Scriptures to the people over whom he had any influence; the consequence of which was that a considerable church had been formed in his neighborhood. A church had also been formed at Tocat, where the honored Martyn died, and where, no doubt, he offered many prayers for the people of that country, prayers which had been answered by the remarkable success which had of late years attended the preaching of the gospel in that neighborhood. He (Sir E. N. Buxton) hoped that the funds of the society would increase, so that they might have more money to send to those excellent missionaries who were laboring in Turkey with such signal success.

The Hon. Arthur Kinnaird seconded the resolution. He said he entirely concurred in the two principles mentioned by Sir E. N. Buxton as actuating him in giving his support to the mission. The originators of the society felt it to be their duty, much as they lamented the horrors of war, to avail themselves of the opportunity which was presented for planting the standard of the cross, and carrying on an active mission on the Turkish soil. He cordially approved of the resolution of the society, formed after much deliberation, cordially to help the American Board of Missions in their work; for he was convinced that the resolution was a wise and a sound one. It was of extreme importance to do all in their power to educate and train the Christian populations of those Eastern countries, who, he was assured, were destined to play a great part in the future history of the East. It was their bounden duty to avail themselves of every opportunity which offered to strengthen the hands of their American brethren, who had won the confidence of the native Christians, and who were evidently doing a great work. He was thankful to say that the openings were becoming every day more and more apparent, and the means of doing good were daily increasing. He regretted the absence, on the present occasion, of a young American who had just returned from the East, after visiting the American missionaries there. That gentleman stated in a letter to him, (Mr. Kinnaird,) that the labors of the American missionaries in Constantinople amongst the Armenian population, were still attended with the greatest success. Dr. Dwight's church was in the most flourishing condition, and the Protestants every where enjoyed the greatest freedom. Indeed, he said, Constantinople was one of the most promising missionary fields in the world. These were very encouraging facts; and

this gentleman assured him that the change, even within the last few months, in the Mohammedan population was most remarkable. The result of the efforts of Protestants on their behalf had been to create a very warm feeling in their minds towards the Franks; and a great deal of prejudice which had long existed amongst them in reference to the Protestantism of the West, had passed away. With such facts before them, and with the door so manifestly open, it was surely their duty as Christians, cordially, warmly, and energetically to support a mission of such a nature as that which they were met to promote.

The Rev. Dr. Marsh supported the resolution. He said it was a matter for rejoicing that Christian communities, differing in some respects as to forms of government and ceremonies of religion, yet all uniting in that which was essential to human happiness, could combine their efforts to spread the gospel of Christ. Every Christian community would have its preference for its own form of government; but he was delighted with the present institution, because it united brethren of various Christian communities in one grand object. He was additionally pleased with it, because it united the Christians of England with those of America. He was likewise delighted with it, on account of the ground which it had taken, occupying as it did that most interesting part of the globe, where Christianity first appeared and first prevailed, and whence it came to this country. He rejoiced also in the operations of the society, on account of the success which attended them. He knew of no mission, in point of labors and of difficulties, to be compared in regard to its success with the mission for which he was then pleading. It was a fact that, sixteen years ago, in one populous part of the field to which he had referred, only one woman was found who could read; now hundreds could read, and did read, their Bibles. Twenty years ago, there was not one Protestant church in the whole locality; now there was a large number springing up in various parts, and filled by numerous congregations. Protestants had now full political liberty, and were, to a great extent, on an equality with the Mohammedans and the nominal Christian churches of the East. He was glad that an opportunity was presented of placing a pure form of Christianity in the sight of the Mohammedans and the Jews, who had been so grossly prejudiced against Christianity by the form in which it had been presented to them through the Oriental churches. Mohammedans and Jews were now acknowledging that there was a Christianity which was not connected with idolatry. He could hardly wonder that they had rejected Christianity, seeing it had been always presented to them in a form which they could not but regard as idolatrous; and he could understand the surprise of some of them, on entering the church at Jerusalem and finding neither pictures nor

images. It was, therefore, a matter for great thankfulness to those who loved their Bibles, and valued the simplicity of the gospel, to know that the Mohammedan population of the East had now presented to them a pure and unadulterated form of Christianity. The reverend speaker referred to the sufferings lately experienced by the converts and others during the progress of the mission, and said he greatly honored Lord Stratford de Redcliffe for pleading the cause of civil and religious liberty in the court of the Sultan; Lord Cowley, for following his example; Mr. Carr, Minister of the United States, who pleaded the same cause; Mr. Stephens, who told the Pacha that the Christians were suffering contrary to justice and law; the Mussulmans who received under their roof the persecuted Christians, when their own fellow-Christians refused them protection; and the Jew who conveyed the information to the friends of the sufferers, when they could not otherwise obtain it. In conclusion, the reverend gentleman earnestly requested the contributions and the prayers of the meeting in behalf of the society, which he said deserved all the countenance and support which Protestant Christians could bestow upon it.

The resolution then passed unanimously.

Lord Robert Grosvenor proposed, "That this society be called, Turkish Missions Aid Society; that members of the society shall be annual subscribers of half-a-guinea a year; and donors of ten guineas annually, or donors of 50*l.* or more at one time, shall be designated life governors, and be entitled to deliberate and vote at all the meetings of the committee." No one could have listened to the statements made in the report, without feeling highly gratified at the success which had attended the operations of the society. If there was one subject more than any other that at present occupied the attention of thinking persons, it was the state of the Turkish empire; and any efforts towards the evangelization of the inhabitants of that empire must be regarded with feelings of the greatest interest. He cordially joined in the feelings of gladness that had been expressed in reference to the success of the society's operations; and he did so because he could conceive of nothing more likely to advance the interests of true religion than union in Christian efforts by various countries. What every good Christian must deplore, was the fact that Christianity should be split up into such a variety of denominations and branches. We had lost that Christian brotherhood which once existed, and existed especially in that country which was the object of the society's efforts; and he knew nothing more likely to restore that Christian brotherhood than Christians of different countries uniting their efforts towards the one great object which they had in view, the extension of the Redeemer's kingdom in the nations of the East. He was glad the society was not taking any new ground to itself, but associ-

ated its efforts with the American mission at Constantinople. There had for a long time been a great desire in the minds of Christians to do something to enlighten that land whence the knowledge and the practice of Christianity came. It was a great thing not to spend money in vain. There were many societies appealing for assistance; and it was, therefore, a great object to economize outlay as much as possible, and this object was sought by the present society. They had every encouragement in regard to the mission at Constantinople; it had been established and successfully carried on for some time; and a noble relative of his own, whom he had lately seen, told him, in answer to a question as to the chiefs of the American mission at Constantinople, that he was well acquainted with them, and he believed that men more capable of carrying forward the great work which they had undertaken, could not be found. They knew, therefore, that whatever money they contributed would be properly applied, with every regard to economy and efficiency. Several previous attempts at a similar object had failed. Such was the case with the Syrian Medical Aid Society, which, perhaps, had done some good, but which certainly did not succeed to any considerable extent, and was consequently abandoned, considerable loss being sustained by some of its supporters. Such would not be the fate of the present society; for a successful mission was established, and the funds raised were chiefly devoted to the furtherance of the objects of the mission.

The Rev. William Arthur, in seconding the resolution, said: I do not think that, looking at the aspects of Christianity in reference to other religious systems in the world, we could well mark out for ourselves any new province of effort that has in it more features of importance than the one in which our American brethren are engaged in the churches of the East. Never, from the day that Mohammed drew the sword, have the Mohammedans had any thing like a fair representation of Christianity before them. They have never known what Christianity really is; Christianity, the system of revealed religion derived from the Prophets whom they venerate, and devoted to the worship of the one God whom they profess to adore. Latterly, the banner of true Christianity has been raised; and in various parts of the Turkish empire our American brethren are operating with great power. While they are thus moving in the very heart of Mohammedanism, Providence has been surrounding its circumference and limiting it upon every hand, for less than a century, although from the extreme south of India a powerful embassy came all the way to Constantinople, to ask the Sultan to invest Tipoo Saib with the title of Sultan, as reigning over such splendid territories of India. Now all these nations are in the hands of Protestant Christians. On every other frontier there has been some falling back of Mohammedan power; and at this

day, my Lord, when the question comes to be debated, as I trust it will be—though I have never yet heard it mentioned in public—whether Protestant England is to hold up the hands of the Turkish power, when that power makes it a mortal sin for any Turk to become a Christian, we shall make use of our position, and show Turkey that the Queen of England is the sovereign of far more Mohammedans than the Sultan of Constantinople is. Such is the mysterious order of divine Providence, that our Queen is at the same time the monarch of more Roman Catholics than the Pope, and of more Mussulmans than the Porte. Now of the many Mussulmans who are subjects of our own Queen, there is not one whose civil and religious rights are not sacredly protected. When the battles of Sutlej were fought, and when Lord Hardinge proclaimed that the great territories of the Punjaub were to become British territory, the Moslems all over the Punjaub lighted up bonfires. And why? Because before they came under the British rule they had not religious liberty. The Sikhs had oppressed them, and prevented them from exercising their religion freely; but they knew that the moment the British flag was raised over their heads, they would be free as Britons themselves. This is a fact we ought not to lose sight of; and I trust that in high quarters it will be well remembered, when the critical time comes, and that by the blessing of God

these labors of our brethren will be the means first of all of raising up Christian churches, to present to the eyes of the Mohammedans a true aspect of Christianity, and then obtaining from the Mohammedan government liberty for every man to worship God according to his own conscience.

The resolution was unanimously adopted.

The Rev. Ridley Herschell proposed: "That this meeting, feeling the great importance of missions to nominal Christians, rejoices in the increasing extension of the reformation in the Oriental churches, and the manifest success attending the labors of the missionaries in the Turkish Empire, even amidst wars and rumors of wars; and thankfully acknowledges its obligations to the Great Head of the Church, for the privilege of being connected in any way with this glorious enterprise." The Rev. Dr. Veitch seconded the resolution, and it was formally adopted by the meeting.

Thanks having been voted to the Earl of Shaftesbury, for presiding on the occasion, by Sir E. N. Buxton, his Lordship acknowledged the vote, and the proceedings terminated.

The foregoing account of a meeting, which is so much in harmony with the proceedings of the Board at Hartford, is taken from the London Christian Times of April 20.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

ZULUS.—Mr. A. Groot, in writing from Umvoti, on the 15th of January, says: "The year now closed has been one of quiet and manifest growth in grace, and consolidation of Christian character. But our increase of numbers from converts has been small, only four persons having joined the church by profession."

AMOY.—The recent communications from this mission are highly encouraging. Under date of January 17, Mr. Doty states some facts in regard to a place that is but little known in this country, which cannot fail to awaken a thankful and prayerful spirit in all our churches.

Chioh-be is a large town of probably from five to eight thousand inhabitants, about twenty miles from Amoy, and on the direct route to Chiang-chiu. It has also easy communication with Peh-chui-ia, the distance being perhaps eight or ten miles. About six months ago, two of the brethren

from Peh-chui-ia went to Chioh-be to transact some business, carrying the gospel with them. By their simple declaration of the truth, the attention of several persons was awakened. Upon this, two of our colporters or evangelists (for our native helpers are both) visited the place. From this time the desire to hear the Word and for instruction became so intense, that time was scarcely allowed to take food or rest. Again and again, both from Amoy and Peh-chui-ia, have brethren gone to assist, and have been constrained by the waiting multitude to speak the Word until voice and strength failed, and so would break down, and be compelled to retire for rest. At present there is less excitement, but the same desire for the Word continues. The agency blessed in this work is entirely native. The most which we have been able to do, was an occasional visit, taking a general supervision, and meeting with the inquiring, and examining those applying to be received among God's people. A chapel has been opened; and on the first Sabbath

of this month, seven persons were admitted to the fellowship and ordinances of the church. About twenty-five persons applied. Of those whom we felt constrained to put off, several, we trust, are truly the subjects of the Holy Spirit's work. But our past experience teaches that delay is prudent, where there is any doubt.

MADRAS.—Mr. Winslow, under date of February 13, announces several accessions to the church under his care. He uses the following language:

At our last communion, I had the privilege of baptizing and receiving to the church four adults. One was a young woman, the daughter of an ayah in a Christian family, herself a heathen, but willing to have her child become a Christian, being convinced perhaps that ours is the true religion, or, it may be, thinking that her daughter will marry better. I hope that the girl herself is actuated by a love of the truth, and not by a desire for a proper settlement in life; but it is difficult in such cases to judge of motives. The other three are young men, one of them a monitor in the high school, another a teacher in a vernacular boys' school, and the third a lame man, who teaches a few boys, and receives a small support from them. The last seems very much in earnest, and has been for nearly six months a candidate for church fellowship. The other young men are employed by me, and do not join us, as many would be willing to do, to get a situation. I hope they are all sincere in their professed dedication of themselves to the service of the only living and true God.

CEYLON.—Mr. Lord writes from Oodopitty, under date of January 15, as follows: "On account of the continued prevalence of the small-pox, we have been, and are still, much hindered in our missionary work. As the severity of the epidemic has somewhat abated, however, our Sabbath congregation for a few weeks past has gradually increased. But it is still small, numbering last Sabbath only twenty-five adults. Our schools have not been recommenced; and the catechists are prevented by the sickness from pursuing their labors among the villages, and from house to house. The people suffer much, not only from pestilence, but from famine."

On the 20th of January, Mr. Hastings wrote a letter, in which he gave an account of Batticotta seminary, during the term which had just closed. His language is as follows:

The term commenced October 29, when a new class entered upon the course of study numbering thirty, one half of whom are baptized children, one or both of their parents being members of Christian churches, a larger proportion than has ever before been received at any one time. Most of the

pupils were prompt in their attendance; and every thing went on prosperously for four or five weeks, when the cholera broke out in the institution. Two persons were attacked, one quite severely. We had them removed at once, and placed under Dr. Green's care. Both soon recovered. The parents and friends of the pupils, hearing of these cases, became very much alarmed; and when a few days afterward, I allowed the boys a holiday, as is customary, many were prevented from returning. For a week or two our labors were very much broken in upon; but as no other cases of cholera occurred, most of the pupils soon returned and resumed their studies. One, a member of the first class in the Normal Department, was attacked with cholera while absent, and after a short illness died. His English name was Artemas Boies, a beneficiary of the Mission Association of the 2d Congregational Church in New London, Connecticut. He belonged to the parish of Chavagacherry, and was a boy of fair promise. He was not a Christian, and never to my knowledge evinced much interest in religious things. Towards the close of the term the cholera broke out again in the seminary. There were five or six cases; all recovered. I had very little trouble this time in keeping the pupils. This was partly owing, no doubt, to the fact that the disease was prevailing, at the time, in many places in the province; but I think that the successful treatment of the disease, in the former instance, had its effect. It was gratifying to see, in both of these instances, many of the pupils ready to attend the sick.

We have not been permitted to see much religious interest manifested the past term. Religious instruction has been given daily, and generally has been listened to with attention. We trust that though all our desires have not been gratified, some seed has fallen in good ground, which will yet appear. I have held a meeting once a week with those who have expressed a desire to unite with the church. About a dozen have regularly attended.

On the 26th of November, Philip S. Page of the Senior Class, a beneficiary of the Juvenile Society of Salem street church, Boston, was admitted to the communion of the church. Henry M. Scudder, a member of the Senior Class, and a beneficiary of the Sabbath school at New Rochelle, left the seminary early in the term, without a regular dismission. John W. Bulkley, who was reported in October as having left the seminary to join the Wesleyan school, has since died of cholera.

On the 1st of February, Mr. Hastings communicated the following item of intelligence:

Since our term closed, we have heard of the death of three of our pupils by cholera; namely, J. Duncan of the Junior Class, a beneficiary of the Sabbath School Missionary Association of Jacksonville, Illinois,

and two members of the class recently received. J. Duncan was a good scholar; and though not a member of the church, I am not without hope that he was numbered among Christ's chosen ones. One of the other two was the eldest son of William Tennent, recently deceased, for many years a teacher in the female boarding school at Oodooville. Such events remind us of the necessity of being faithful in laboring for the salvation of our pupils while they are with us.

Two weeks later he added the following statement, showing that death was still busy.

Since writing the above, two who have recently left the seminary, have been numbered with the dead. Their English names were David Seabury and Edward Beecher. The former was a member of the class which graduated in September last. He was the beneficiary of the Presbyterian Church in Bloomfield, New Jersey. He was a member of the church, and we hope a true follower of Christ. Edward Beecher had been partially insane for two years or more. He was also a member of the church. It is said that, though often urged to perform heathen ceremonies, he always refused, and was often seen apparently engaged in prayer. He was a beneficiary of the Juvenile Society of Salem street church, Boston.

MOSUL.—A letter from Mr. Marsh, dated March 26, announces an event which will carry sadness to all our churches. His language is as follows: "Another light has faded; another sun has set. Another brother has gone to join the early mission dead. Dr. Lobdell is no more. He died last evening; and we have just returned from his grave. He sleeps sweetly by the side of Dr. Grant. I cannot pretend to give you a full account of his sickness and death. Much of the bitterness of this cup is taken away by the readiness of our brother to go. The circumstances were trying. Mr. Williams and myself were hardly out in the desert, to attend the annual meeting of our mission at Diarbekir, when Dr. Lobdell fell sick. He soon grew worse; and Mrs. Lobdell and Mrs. Marsh despatched a messenger after us, on the ninth day of his sickness. In the disturbed state of the country, growing out of the Koordish rebellion, now suppressed, this message did not reach us till eight days later, on the seventeenth of his sickness. We then thought that, owing to the pressure of affairs at Diarbekir, in the very hopeful state of the work, and the unfinished mission business, that the case would be decided one way or the other before we could reach Mosul. Accordingly, I alone came, reaching here on the twenty-second day of his sickness, after a very quick passage down the Tigris. I found the ladies almost worn out with incessant watching, and the great responsibility of

deciding what medicines to give, and what course to take. As I entered the sick room, the Doctor raised his thin arms, saying, 'Praise to God,' 'Praise to God,' and threw them about my neck and wept. But I have no time to tell of hopes and fears, of taking medical responsibility, with the help only of books and the advice of men suspected as quacks. The Doctor lingered till Sunday evening, the twenty-sixth day of his sickness, and expired as a lamp flickers and goes out. After I returned, he had not the full command of his mind; but, with only two exceptions, he was always rational upon religious topics. 'I am weak,' he said, 'but I rejoice in the Almighty.' Love had cast out all fear."

Mr. Williams wrote from Diarbekir, March 31, in reference to the death of this beloved friend and brother: "I have but little to add to these melancholy tidings. As soon as a raft can be made ready, I shall return to our desolated Mosul. Our strong consolation is that the Lord reigns; He doeth all things well; He makes no mistakes." "As fast as famine, hardship, sickness, cannon balls, thin the ranks of the allied armies before Sebastapol, others are sent to fill their places; *for the nations are in earnest*. Will the churches show as much zeal? Will they show a thousandth part of it? Christ died for us, came 'to this end.' Who, for his sake, is ready to fill the breach?"

TOCAT.—Under date of February 19, Mr. Van Lennep wrote as follows: "We are crowded with visitors of all nations, Armenians, Turks, Ruman Catholics, Greeks, and Jews. The females come the most, sometimes in flocks of twenty and thirty. I believe every female belonging to the Armeno-Catholic community has been here. Mrs. Van Lennep finds her hands full of work, and lays herself out to please the curiosity of all, when they do not feel disposed to converse on religious topics. Her prayer meeting for females, Thursday afternoons, is better and better attended. Mrs. Jewett also takes her turn in conducting the meeting." "Our Sabbath congregation is interesting and increasing. We always have some new faces. The average during the last three months of 1854 was forty-three. This year we have never had less than fifty; and once there were seventy-seven, though nothing special attracted them. There is earnest attention; and we cannot but hope that we do not preach in vain. Last week three Armenians joined us with their families. Dr. Jewett's practice is making us many friends among all classes of the people."

AINTAB.—A letter of Mr. Nutting, dated February 27, announces the dedication of the new church at Aintab. This is an event of very great interest, as no edifice had been previously erected for Christian worship, on a new site, in all the

Ottoman empire since the ascendancy of the Turks. Christians have been allowed to repair their churches, and also rebuild on the same site; but beyond this they could never go. Now a Protestant house of worship stands on ground used for other purposes heretofore, in a city where Protestantism was unknown even by name seven years ago! The number of persons present on the first Sabbath in January,—though the windows were not all completed, and though there was no floor but the cold, damp, uneven ground, partially covered with loose boards and old mats,—was nine hundred. The dedication service was attended by thirteen hundred and fifty. On the following Sabbath, more than eleven hundred are supposed to have been in "the great congregation." On this last occasion, moreover, twelve persons were admitted to Christian fellowship, making the present number of communicants one hundred and forty-two.

BEIRUT.—A letter of Mr. Whiting, dated March 15, contains the following item of intelligence:

At our last communion, two persons were received to the fellowship of the church by profession of their faith. One is a man of about forty-five, the head of a large family. He was originally from Ain Zehalta, in Mount Lebanon; but he is now a resident of Beirut. He has for several years been inclined to evangelical views, and has been a serious and attentive hearer and reader of the gospel. We trust the truth has really taken hold of his heart, and led him to Christ. He is of the papal Greek church, a man of sober good sense and extensive influence. Though in moderate circumstances, he is endeavoring to secure for his children the advantages of a good Christian education. His eldest son is a graduate of the Abeih seminary, a worthy and (we trust) a pious youth, now teaching a useful school. Another promising son is a member of the seminary; and his eldest daughter is being trained in the family of one of the missionaries at Abeih. The other person received is a young girl, of seventeen or eighteen, who was educated in our female boarding school at Beirut, and is now teaching a flourishing school of girls, about thirty in number, on the mission premises, and in the house built for that purpose twenty years ago through the agency of Mrs. Sarah L. Smith.

OJIBWAS.—Mr. Pulsifer writes from Bad River under date of March 13, in a hopeful strain: "There has been no liquor drunk by the Indians in this vicinity this winter, although it has been easy to get it at La Pointe in any quantity. There is a marked change in this respect since my former acquaintance with them. They have attended meeting well, both on the Sabbath and on week-days, and have listened with a good

degree of attention, some, we think, with interest. Two Sabbaths since we had the pleasure of receiving one Indian woman into the church on profession of her faith; and she brought forward her two children to be baptized. She appears to be a humble, sincere disciple. 'This is the bright side; there is a dark one. There is much heathenism here yet; and the great majority of those who listen, are hearers of the Word only, not doers of it. But I think we have ground for encouragement, on the whole, and that our patrons ought to be encouraged in regard to these Indians.'

CHEROKEES.—Mr. Worcester received three members of the Cherokee Female Seminary into the church under his care, on the 1st of April. Two months before, he admitted one person to the same privilege.

SENECAS.—A letter from Mr. Bliss, dated May 4, states that nine persons have been received into the Alleghany church since September last. He hopes that others may be admitted during the summer, as several have expressed a wish to be numbered among the followers of Christ.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.	
Harrison, Cong. ch. and so.	11 50
Portland, Young la. for J. Neal,	
Ceylon, by Rev. Mr. Sanders,	20 00
Yarmouth, Cong. ch. 138; m. c.	
50, 43; la. 52, 19; to cons. THOMAS	
CHASE and JEREMIAH MITCHELL	
H. M.; A. B. for hea. chil. 3;	243 62—275 12
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st par. cong. ch. and so.	75 00
Brewer, Cong. ch. and so.	31 12
Brewer Village, 2d do.	40 61—149 73
	424 85
Bucksport, a friend, 30; Dennysville, cong.	
s. s. 20; Machias, a friend, 12;	62 00
	486 85

NEW HAMPSHIRE

Grafton co. Aux. So. W. W. Russell, Tr.	
Orford, West cong. so.	10 62
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Goffstown, Cong. ch. and so.	26 00
Hillsboro' Bridge, m. c.	5 00
Peterboro', Ortho. cong. ch.	6 00—37 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Canterbury, Cong. ch. and so.	24 00
Hooksett, m. c.	8 00
Wilmot, Rev. R. Kimball,	2 00—34 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st cong. so. miss. asso.	25 00
Greenland, Cong. ch. and so. 28, 82;	
la. 33, 47;	67 29
Hampton, Cong. ch. and so.	27 40
Portsmouth, North ch. (of wh. fr.	
la. miss. so. to cons. Miss SARAH	
ANN SALTER an H. M. 100.)	262 50—382 19
Strafford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	64 25
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Croydon, Mrs. S. L. 5; S. L. Jr. 5;	10 00
	538 06

Legacies.—Hancock, Joseph Hill, by Joseph Davis, Ex'r,

135 00

673 06

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
McIndoes Falls, m. c. 24 00
St. Johnsbury, Friends, (of wh. to
cous. EPHRAIM JEWETT an H.
M. 100;) 150 00—174 00
Chittenden co. Aux. So. C. P. Hartt, Tr.
Burlington, Calv. cong. ch. 130 75
Jericho, Cong. ch. and so. 11; Cen-
tre la. cent so. 12; 23 00—153 75
Orleans co. Aux. So.
Coventry, Cong. ch. and so. 18; m.
c. 12; 30 00
Irasburg, do. m. c. 6 00—36 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, Cong. so. 139 00
W. Rutland, do. 10 00—149 00
Windham co. Aux. So. F. Tyler, Tr.
Battleboro', Cong. ch. m. c. 34 65
Bellows Falls, Cong. so. 31 32
Marlboro', Cong. so. m. c. 3 86
Putney, do. 50; m. c. 36.61; J.
G. 10; 96 61
Sharon, C. Baxter, to cons. Mrs.
H. A. B. GREENE an H. M. 100 00
West Halifax, Cong. so. 10 00—276 44

789 19

5 00

794 19

Granby, G. A. A.

Legacies.—Acuteville, Lucian B. Crane,
on account of the estate of Philemon
Tolles, late of Wethersfield, dec'd,

50 00

814 19

MASSACHUSETTS

Barnstable co. Aux. So. W. Crocker, Tr.
Centerville, Cong. ch. and so. 32 45
E. Falmouth, 2d do. 16.51; a friend,
5; Rev. H. Pratt, 4; 25 51
N. Falmouth, m. c. 12 00
Provincetown, Ch. and so. 16 00
Wellfleet, 1st cong. ch. 54 00—139 96
Berkshire co. Aux. So. G. L. Granger, Tr.
Southfield, Ch. and so. 12 00
Stockbridge, Miss Foster's s. s.
class, 2 00—14 00

Boston, S. A. Danforth, Agent,
(Of wh. from Mrs. M. E. Temple, 20;) 3,919 58

Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. and so. 135.89;
m. c. 103.99, to cons. Mrs. SARAH
TENNEY and Miss MARIETTA
KIMBALL H. M.; L. Johnson and
Co. to cons. LEONARD JOHNSON
an H. M. 100; Mrs. C. G. Ord-
way to cons. HERBERT J. ORD-
way an H. M. 100; 439 88
Groveland, Cong. ch. and so. 50 00
Mills Village, do. 30 00—519 88

Essex co. South Aux. So. C. M. Richardson, Tr.
Manchester, Cong. ch. and so. 99.23;
m. c. 13.50; to cons. Mrs. BETSY
CHREVER an H. M. 112 73
Rockport, A friend, 1 00—113 73

Essex co.
Beverly, Danc st. ch. 114.81; la.
26; m. c. 59.31; Washington st.
ch. and so. wh. and prev. dona.
cons. A. T. DOYLE and Mrs.
JAMES BRIANT H. M. 160; 360 12
North Danvers, 3d cong. ch. and
so. 49 08

Salem, Tabernacle ch. and so. (cf
wh. fr. Rev. Dr. Worcester to
cons. Mrs. MARY H. W. FOSTER
an H. M. 100;) 500.23; m. c.
48.70; 548 93—958 13

Franklin co. Aux. So. L. Merriam, Tr.
Conway, Cong. so. m. c. 50 00

Hampden co. Aux. So. C. O. Chapin, Tr.

Mitteneague, Cong. ch. and so.
m. c. 10 00

Monson, T. H. Brown, dec'd. wh.
cons. Rev. S. R. BROWN of Au-
burn, N. Y. an H. M. 100 00—110 00

Hampshire co. Aux. So. S. W. Hopkins, Tr.

Cummington, Village ch. 20 00

Hadley, 1st par. gen. bencv. so. 35 00

Northampton, 1st ch. m. c. 51.96;

Edwards ch. m. c. 21.07; E. A.

W. 1; 74 03

Plainfield, Cong. ch. 32 71

South Hadley, Gent. 78.66; la.

49.63; 128 29

W. Cummington, 9 40—309 43

Harmony Conf. of chs. W. C. Capron, Tr.

Blackstone, Cong. ch. and so. 42 00

Westboro', Evan. so. m. c. 37 87—79 87

Middlesex South.

Framingham, Hollis evan. ch. and

so. for church in Aintab, 178;

coll. 127.50; m. c. 87; to cons.

EBEN EATON and EDMUND N.

CAPEN H. M. 392 50

Grantville, Cong. ch. and so. m. c. 30 69—423 19

Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.

Roxbury, Eliot ch. and so. gent.

171.50; la. 5; Miss C. Adams,

dec'd, 10; m. c. 14.43; 200 93

West Roxbury, South evan. cong.

ch. m. c. 10 49

Wrentham, Cong. ch. and so. m. c. 44 00—255 42

Old Colony Aux. So. H. Coggeshall, Tr.

Rochester, m. c. 23.61; la. miss.

so. 52.78; wh. and prev. dona.

cons. Miss PATTY HASKELL an

H. M. 76 39

Sippican, Cong. ch. 17 00—93 39

Palestine Miss. So. E. Alden, Tr.

Hingham, Evan. cong. ch. 21 34

Pilgrim Aux. So. J. Robbins, Tr.

Marshfield, s. s. 18.21; inf. class, 3.29;

21 50

Taunton and vic. Aux. So.

Fall River, Central ch. (of wh. fr.

Nathan Durfee to cons. SETH

R. DUFFEE, S. ANGLER CHASE,

HOLDER B. DUFFEE, Mrs. MARY

M. CHASE, and Miss HATTIE M.

DURFEE H. M. 500; MORTON

EDDY, wh. cons. him an H. M.

100; J. A. Crane, wh. and prev.

dona. cons. HIRAM A. CRANE of

New York, an H. M. 100;) 1,059 44

Taunton, Trin. cong. ch. and so. to

cons. Mrs. MARY WALKER, Mrs.

FANNY M. WILBOR and Miss

REBECCA G. HATCH H. M. 320 25—1,379 69

Worcester co. Central Asso. W. R. Hooper,

Tr. 316 58

Barre, Ch. and so. 300 34

Worcester, A friend, 5 00—621 92

9,031 03

Billerica, Ortho. cong. ch. m. c. 30; Rev.

J. G. D. Stearns, 10; Chelsea, Winni-

simmet ch. m. c. 54.34; Broadway ch. m.

c. 23.19; E. Cambridge, evan. cong. so.

34.84; Cambridgeport, 1st cong. ch. and

so. 200; Lanesville, cong. so. 4; Lowell,

John st. ch. 207.56; Appleton st. ch.

75.72; Malden, m. c. 12; North Reading,

cong. ch. and so. miss. asso. to cons. Rev.

T. NEWTON JONES an H. M. 50; Wal-

tham, Trin. cong. ch. and so. wh. and

prev. dona. cons. ELIPHALET PEARSON an

H. M. 85.25; 786 90

9,817 93

Legacies.—Conway, William Avery, by Ma-

ria H. Avery, Ex'r, (prev. rec'd, 894.34;) 120 00

9,937 93

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.

Enfield, 1st cong. ch. 18 85

Hartford, Centre ch. m. c. 11.08;

Pearl st. ch. L. S. 5; 16 08

Unionville, Ch. and so. to cons. Rev. G. M. PORTER an H. M.	53 00	—87 93
Litchfield co. Aux. So. G. C. Woodruff, Tr.		
New Hartford, (of wh. fr. Mrs. E. S. Brown for <i>Ann Eliza Brown</i> , Ceylon, 12.)	51 87	
New Haven City Aux. So. F. T. Jarman, Tr.		
New Haven, A friend, 5; Mrs. F. W. for Alleghany m. 4; College st. ch. N. H. Gaston, to cons. Mrs. ABBIE B. GASTON an H. M. 100; united m. c. 14,53; South ch. m. c. 6,16; Court st. m. c. 17; Yale coll. m. c. 13,54; Westville, cong. ch. 35,39;	195 63	
New Haven co. West, A. Townsend, Jr. Tr.		
Birmingham, Cong. ch. m. c. 24; s. s. 5,68;	29 68	
Waterbury, 2d cong. so. s. s. for Nestorian m.	15 00	
Wolcottville, Cong. ch.	37 00	—51 68
New London and vic. and Norwich and vic.		
New London, 2d cong. ch. s. s. for <i>Artemas Boies</i> , Ceylon,	20 00	
Norwich, Miss. rill, 6; Miss H. Haven's s. s. class, 2;	8 00	—28 00
Windham co. Aux. So. J. B. Gay, Tr.		
Brooklyn, Gent. 53,41; la. 69,82; m. c. 36,77;	160 00	

RHODE ISLAND.

Providence, Richmond st. ch.	209 10	
------------------------------	--------	--

NEW YORK.

Auburn and vic. I. P. Terrill, Agent.		
Auburn, 1st pres. ch. to cons.		
ISRAEL T. TERRILL an H. M.	131 00	
114,62; 2d pres. ch. 19,38;		
Genoa, Hollow, 1st pres. ch. 23; Rev. L. G. 10;	33 00	—167 00
Board of For. Miss. in Ref. Dutch ch. C. S. Little, New York, Tr.		
Astoria, R. D. ch. 83; a friend, to cons. Rev. W. H. TEN EYCK an H. M. 50;	133 00	
Fishkill Village, R. D. ch. (of wh. to cons. Rev. ARCHIBALD WIL- SON, of Gretnock, Scotland, an H. M. 50);	107 43	
Kinderhook, R. D. ch. m. c.	25 04	
Livingston, do. s. s. for ed. of chil. at Amoy, 5,25; Mrs. Van A. 5;	10 25	
Marbletown, Rev. C. N. V. Dyck,	10 00	
New Utrecht, A lady.	5 00	
New York, South Ref. D. ch.	79 68	
Rotterdam, R. D. ch. Rev. C. J.	5 00	
Stuyvesant, do. s. s. for Gaboon m.	6 84	
Upper Red Hook, R. D. ch.	16 00	—398 24
Buffalo and vic. J. Crocker, Agent.		
Clarence, Pres. ch.	10 00	
Delaware co. Aux. So. Rev. D. Terry, Tr.		
Delhi, Z. D.	2 25	
Sidney Centre, 1st cong. m. c.	6 00	—8 25
Geneva and vic. G. P. Mowry, Agent.		
Cincinnati, Pres. ch.	7 00	
Fulton, do.	121 00	
Geneva, D. L. L. 5; R. S. 5;	10 00	
Oswego, 1st pres. ch. 111,62; m. c. 231,48; s. s. 40; Rev. Dr. and Mrs. Condit, 24; W. F. Allen, 15; Mr. and Mrs. O. J. II. 10; 2d pres. ch. 23,28;	461 38	—593 38
Greene co. Aux. So. J. Doane, Tr.		
Catskill, Pres. ch. m. c. 63,53; E. M. D. 1;	64 53	
Monroe co. and vic. E. Ely, Agent.		
Rochester, Mrs. S. Ray,	30 00	
New York and Brooklyn Aux. So. A. Mer- win, Tr.		
(Of wh. fr. Rev. William Belden, wh. and prev. dona. cons. Mrs. MARIA M. BEL- DEN an H. M. 50; EDWARD CRARY, wh. and prev. dona. cons. him an H. M. 50; Brick pres. ch. 327; a little boy, dec'd, for hea. chil. 2,06;)	699 00	
Oneida co. Aux. So. J. Dana, Tr.		
Clinton, Cong. ch.	221 77	
Utica, A friend, to cons. THOMAS		

E. CLARK an H. M. 100; 1st pres. ch. 132,58; m. c. 11,67;	244 25	
	466 02	
Ded. disc.	2 32	—463 70
Syracuse and vic. E. H. Babcock, Agent.		
Syracuse, 1st pres. ch.	102 00	
Washington co. Aux. So. A. Eldredge, Tr.		
Middle Granville, s. s.	12 50	
	2,614 60	
Albion, 1st pres. ch. 38,79; s. s. for sup. of Khamis, in Persia, 39,21; Astoria, pres. ch. a lady, 10; Cazenovia, F. E. C. Cey- lon m. 75c.; G. S. Boardman, wh. and prev. dona. cons. GEORGE B. BOARDMAN of Watertown an H. M. 50; Cornwall, Rev. A. Dean, 5; Cortlandville, Fanny P. Lu- cas, dec'd, 3; Eaton, cong. ch. m. c. 5; Groton Village, ch. 8,76; Hannibal, A. W. 10; Harpersfield, friends, 25; Haver- straw, 1st pres. ch. 12; Central do. 30; s. s. 10; Ilmor, cong. ch. sisters' so. 52; Hoosick Falls, pres. ch. 57; Huron, Mrs. EMILY A. CRAFTS, wh. cons. her an H. M. 100; Mecklenburg, pres. ch. m. c. 10; Mexico, 1st pres. ch. 15,63; Middletown, W. S. W. 5; Milton, C. T. O. 7; Oneida Lake, J. C. S. 1; Piteairn, D. W. 3; Ridgebury, pres. ch. young people's prayer meeting, 6; Skaneateles, pres. ch. 35; Southport, pres. so. m. c. 14; Stock- holm, H. II. 10;	563 14	

3,177 74

<i>Legacies.</i> —Clyde, Willis G. Wade, by John Ward, 120; Brooklyn, Mark H. Newman, by Edward Dickinson, Ex'r, 10,000; int. 1,625,55; Gilboa, Rev. William Salisbury, by J. Reed, Ex'r, wh. and prev. lega. cons. LUCINDA SALISBURY an H. M. 50; Maine, D. Chamberlain, by John C. Curtis, Ex'r, int. (prev. rec'd, 210;) 27,05;	11,822 60	
	15,000 34	

NEW JERSEY.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.		
Two little sisters,	1 00	
Buskirk's Bridge, Tissiock ch.	12 85	
New Brunswick, 2d R. D. ch.	33 00	
Paskatch,	2 00	
Raritan, 3d R. D. ch.	63 60	
Readington, R. D. ch.	6 00	—117 85
Bloomfield, Pres. ch. m. c. 15; Cedarville, pres. ch. 29,38; Chatham village, pres. ch. 100; Madison, pres. ch. H. Keep, 25; la. miss. asso. 40; Morristown, 2d pres. ch. (of wh. fr. Mr. and Mrs. B. C. Can- field, wh. cons. GEORGE SHELDON of Plainfield an H. M. 50;) 165; Newark, 1st pres. ch. la. 162,75; Rahway, T. M. 10;	547 13	
	661 98	

PENNSYLVANIA.

Alleghany City, C. T. 5; Allentown, 1st pres. ch. 8; Athens, pres. ch. m. c. 16,94; Honesdale, pres. ch. 100; Montrose, pres. ch. m. c. 22; Philadelphia, So. for ed. hea. youth, 100; Clinton st. pres. ch. m. c. 97,68; Rev. J. M. 10; 1st pres. ch. THOMAS HILL, wh. and prev. dona. cons. him an H. M. 50; Ambrose White, 100; A. E. 10; Dr. C. 5; Western, pres. ch. W. E. T. 10; T. Patten, 20; Arch st. pres. ch. H. S. 10; Pleasant Mount, pres. ch. 45; Shirleysburg, John Brewster, 100;	709 62	
--	--------	--

DELAWARE.

Wilmington, 8; Hanover st. pres. ch. m. c. 86,41;	94 41	
--	-------	--

MARYLAND.

Baltimore, 5th pres. ch.	57 95	
--------------------------	-------	--

VIRGINIA.

Prince Edward co. A. H. W. 5 00

GEORGIA.

Savannah, Indep. pres. ch. miss. so. 354 94

OHIO.

By G. L. Weed, Tr.
Cincinnati, 1st ortho. cong. ch. m.
c. 23,08; 2d pres. ch. m. c. 16.85;
a friend, 50; a bal. 4,67; 94 60
Columbus, 2d pres. ch. m. c. 9 25
College Hill, Fem. coll. m. c. 7 25
Coolville, 20,63; m. c. 10; less unc.
money, 3,80; 26 83
Dayton, 3d st. pres. ch. m. c. 20 00
Hanging Rock, R. Hamilton, 30 00
Hebron, Pres. ch. 3 00
Jackson, do. 12; Scioto ch. 4,45; 16 45
Newark, 2d pres. ch. A. S. 10 00—217 38
By Rev. S. G. Clark.
Avalis of unc. money prev. ded. 15 00
Brecksville, 8,59; Rev. C. B. S. 5; 13 59
Castalia, 5 57
Chagrin Falls, 7 85
Cleveland, 1st pres. ch. 34,96; m.
c. 12; Mrs. W. 10; 2d ch. B. F.
S. 10; 66 96
Clarksfield, Mrs. M. B. H. 2 00
Concord, Mrs. S. J. W. 5 00
Defiance, 55
Elyria, 2,25; A. B. 10; 12 25
Johnston, 14 50
Lyne, 41 97
Newbury, 27 86
Newton Falls, 11,51; Rev. E. C. 5; 16 51
Portage, D. H. 5 00
Ridgeville, 2 25
Rome, 5 00
Ruggles, 3,62; W. F. M. and wife,
10; m. c. 1,38; 15 00
Sheffield, 5 06
Solon, 3; Rev. J. L. 5; 8 00
Strongsville, Bal. to cons. Rev.
HERVEY LYON an H. M. 9 51
Vienna, 22 25
Wellington, 2; cong. s. s. 3,30; 5 30
Willoughby, 16 50
York, 20; A. N. 10; 30 00
Youngstown, 26 92—380 40

Ashtabula, 1st pres. ch. 18; Mrs. H. E. P.
8; Bryan, S. E. B. 4; Cincinnati, J.
Shillito, 25; Marietta, 10; mater. asso.
11,50; juv. miss. so. 3,60; D. B. B.'s
chil. 2; 82 10

INDIANA.

By G. L. Weed, Tr.
Fort Wayne, 2d pres. ch. m. c.
59,85; Dr. Hough and fam. 12; 81 85
L. C. J. 10; 10 00
Gosport, Rev. T. S. Milligan, 1 00
Leavenworth, B. F. S. 53 00—145 85
Monticello, Pres. ch. 13; s. s. 40; 32 50
Shiloh, s. s. for Robert Schuler, Ceylon, 20;
Shiloh and Franklin chs. 12,50; 178 35

ILLINOIS.

By Rev. I. M. Weed.
Belvidere, Pres. ch. wh. and prev.
dona. cons. JOEL WALKER an
H. M. 48 00
Lacon, WILLIAM FENN, wh. and
prev. dona. cons. him an H. M. 50 00—98 00
Brighton, L. P. Stratton, fam. off'g, 15;
Dover, cong. ch. m. c. 25; Jacksonville,
cong. ch. s. s. miss. asso. 21,10; Jersey-
ville, 15; New Providence, pres. ch. m.
c. 5; Ottawa, 1st cong. ch. and so. 78,15;
s. s. 20; 179 25
277 25

MICHIGAN.

Blissfield, 1st and 2d chs. 18; a home mis-
sionary, a thank off'g, 5; Jonesville, S.
B. V. 5; 28 00

WISCONSIN.

By Rev. I. M. Weed.
Beloit, Cong. ch. 100 00
Sparta, W. T. A. 4; Waupun, Rev. S. H.
A. 1; 5 00
105 00

IOWA.

Bentonsport, Cong. ch. 57,57; s. s. 7,64;
Beulah, Rev. J. H. 5; Burlington, R. D.
ch. D. A. B. 10; Freeport, cong. ch. m.
c. 5; 85 21

MISSOURI.

St. Louis, Spruce st. ch. m. c. 3,75; West
Ely, pres. ch. 15; 18 75

KENTUCKY.

Helena, A friend, 1 00

TENNESSEE.

Farmington, P. R. 2 00

MISSISSIPPI.

Natchez, C. G. McC. 5 00

MINNESOTA TERRITORY.

Prescott, Cong. ch. 5 43

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 10; s. s. 14,67; 24 67

IN FOREIGN LANDS, &c.

Alleghany, Miss. so. 3 40
Ahmednuggur, 260 65
Canton, Rev. DANIEL VROOMAN, wh. cons.
him an H. M. 50 00
Ceylon, P. A. Dyke, (of wh. for Oodooville
sem '96;) 144; Kandy, for Tamil schs.
24; 163 00
Doaksville, Choc. na. m. c. 49 60
Fuhchau, China, O. E. Roberts, 150 00
I dia, by Rev. R. G. Wilder, 330 00
Lower Cattaraugus, m. c. 7 81
Madura, R. D. Parker, 100; Sivagunga,
benev. so. 25; 125 00
Montreal, Can. 1st cong. ch. for miss. in
Turkey, 28 00
Mosul, Indiv. 11,58; Tripoli, Rev. H. Ford,
36; 47 58
Nestorian miss. m. c. 70 00
Southwold, C. W. Mrs. E. D. Johnston, 25 00
St. Catharines, Can. Pres. ch. to cons. Rev.
ROBERT ROBINSON an H. M. 50 00
Tuscarora, m. c. 5,52; sub. 2; 7 52

1,372 56

Donations received in April, 20,298 97
Legacies, 12,127 60

332,426 57

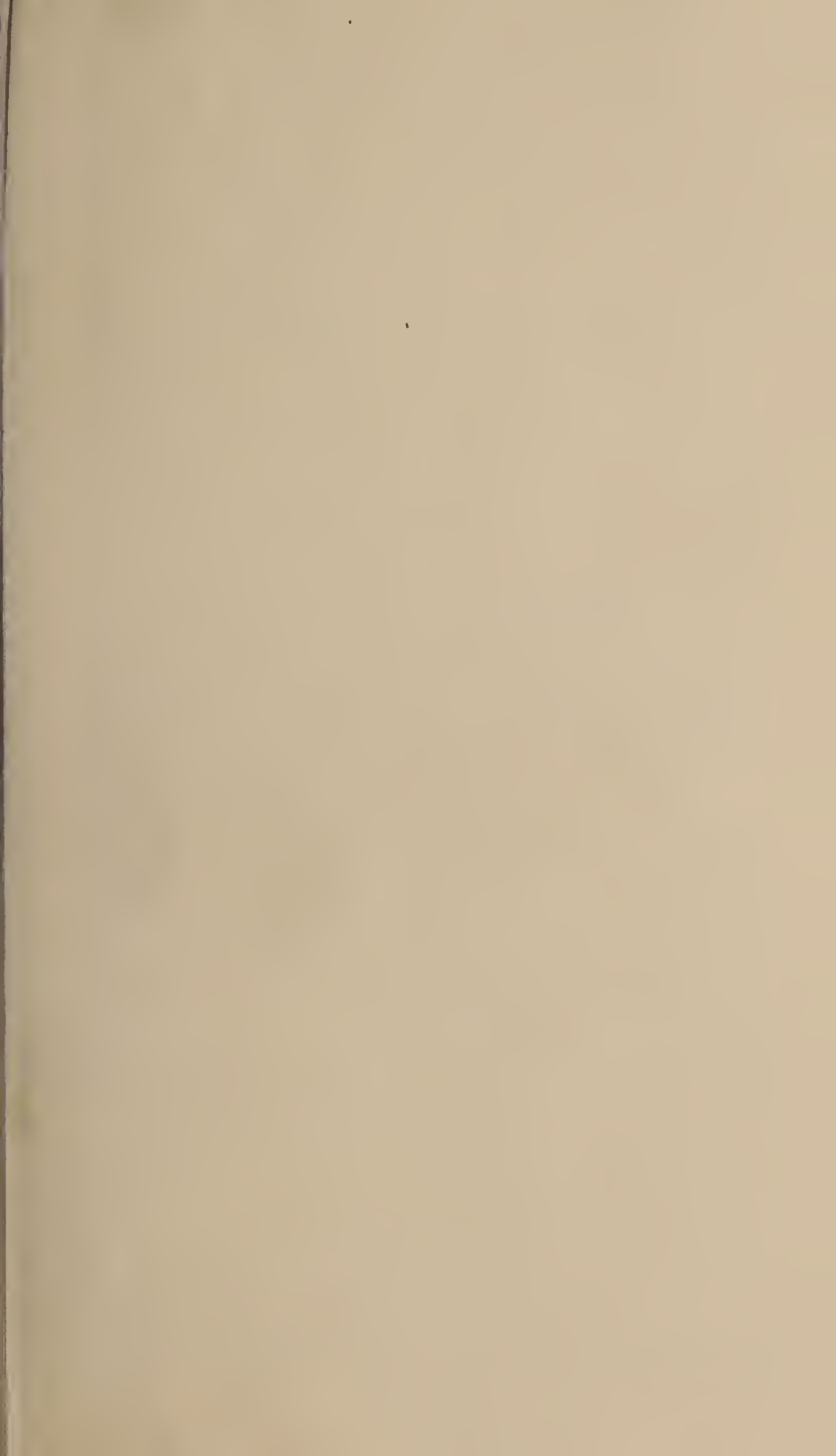
★ TOTAL from August 1st to
April 30th, 213,683 07

CHILDREN'S FUND FOR EDUCATING
HEATHEN CHILDREN.

Amount received in April, 3341 12

DONATIONS IN CLOTHING, &c.

New London, Ct. A box, fr. A. S. Jeffrey,
for Mr. Coan, Sandw. Islands.
Pittsfield, Ms. A box, fr. indiv. for charity
sch. at Smyrna.



For use in Library only

For use in Library only

I-7 v.51/52
Missionary Herald

Princeton Theological Seminary-Speer Library



1 1012 00317 7898